

THE CHINESE RECORDER

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

Editor: DR. FRANK RAWLINSON

Editorial Board

DR. IDABELLE LEWIS MAIN, *Chairman*

Mr. E. E. BARNETT	Miss IRENE DEAN	Rev. E. C. LOBENSTINE
Rev. C. W. ALLAN	Miss MARGARET FRAME	Mr. C. H. LOWE
Mr. F. L. CHANG	Rev. E. R. HUGHES	Dr. C. S. MIAO
Mr. L. T. CHEN	Rev. CARLETON LACY, D.D.	Miss CORA TENG
Dr. DONALD T. C. FAN	Dr. R. Y. LO	Mr. Y. T. WU

Corresponding Editors

Dr. D. W. LYON	Rev. H. DAVIES	Mr. GILBERT MCINTOSH
Rev. HUGH McMILLAN	Dr. R. C. AGNEW	Rev. E. ROWLANDS
	Bishop R. O. HALL	

VOL. LXV

JULY, 1934

No. 7

Some Vital Issues

EDITORIAL

CONFLICTING LIVING STANDARDS

The higher living standards of the missionaries created complications between them and their brethren in Oriental lands. Two approaches thereto developed. A minority group sought so to reduce their scale of living that the difference between it and that of their Chinese brethren might show a somewhat less glaring contrast. Another group urged that the problem must be solved by raising Oriental standards of living. As one result of this latter emphasis a minority of Chinese Christian nationals now have incomes equalling those of the missionaries. The original problem still remains, however. Moreover there is little likelihood of any early and general equalization of the living standards concerned.

This problem is now upsetting world-trade relationships. The industrialization of Oriental lands, as urged by Occidentals, is proceeding space having gone farthest in Japan. Orientals are now utilizing the Occidental industrial technique but elevating their living standards only in part. As a result the latter are becoming an increasing competitive factor in world-trade. This is treated in an interesting manner in an article in *Oriental Affairs*,¹ on, "An Anglo-Japanese Trade War." The main point therein is that Japan's still relatively low living standards are enabling her manufacturers to offer goods at a price so cheap that Occidental manufacturers,

1. June, 1934.

faced with higher living standards, cannot compete with them. China, also, is entering this race. Thus the East, which has just become industrialized, is using its lower scale of living against that higher one which the West has won through its longer process of industrialization. What was a worry in the sphere of ethics for the missionaries is turning into a weapon in the field of economics for their peoples. Now what?

Such expedients as tariff quotas or high tariffs will not bring about an equalization of these living standards. Nor is it likely that industrial nations with a low scale of living will trade only with those on the same level. International cooperation may, in time, help solve the problem. But while the standards of living of Orientals will be raised somewhat as their industrialization advances there is little likelihood that these will rise to the present Occidental level thereof. The East has inherited a simple conception of life and will, for a long time at least, find it possible to be satisfied with a simpler standard of living than that of the West. The urge to luxury has not the same momentum in both cases. The conflict emerging will not, therefore, end soon. It looks as though Occidentals will have to scale down their standards of living until they come near meeting the somewhat improved one of Orientals ere this conflict can end even as the result of international cooperation. Rising income and inheritance taxes in the West show, indeed, that this scaling down process has begun. But it will have to go much further if those who have lived in relative opulence wish to compete successfully in world trade with those willing to live in relative simplicity. The tables are turned! Instead of the West being able to capitalize the low living standards of the East to fill its own pockets the East is going to use them to do a little more for itself. If we understand this emerging conflict the East is about to coerce the West into accepting a simpler life.

CHINA'S MILITARISM

The latest peace proposal is that nations—especially should the Christians among them support it—should pledge themselves to keep their military forces within their own borders. That would make them purely “defensive.” Such a step would not dispose of militarism but would clip its claws and cool its heat. It would help neutralize the debacle in which the Disarmament Conference flounders. It would also flatten a tire or two on the modern Juggernaut of the manufacturers of munitions. The Big Bertha argument of army and navy men for armaments would be spiked. By supporting it we should admit, it is true, the expediency of self-defense but would at once lessen the likelihood and range of war. It is an intriguing proposal!

The point that interests us, at the moment, is that China could proceed with her program of militarization within the terms of this proposal. She would not need to halt her stride unless those invading her territories withdrew, which at present can be no more than a pious wish. China has no military ambition beyond that of self-defense. Even plans to win back territories lost within recent times China would consider as within such terms. Acting on such a

"defensive" program, however, China would continue to be a good market for munitions.

Shall we stop here? Shall we admit the militaristic urgency of China's "Alsace-Lorraine" on the North-East; the irritating character of her North-West "Poland"—the Outer, Inner and Hsingan Mongolias; the taunt of the unilateral demilitarized zone south of the Great Wall; and accept "defensive" militarism as expedient for China and so cease talking about her part in ending war and militarism? Recognizing that these aggressive breeders of militaristic determination exist shall we let the situation alone since China will be operating within the terms of this latest peace proposal?

We cannot leave things there. We do not want China so absorbed in "defense" militarism that her people cease to be a factor in creating world peace. Western leaders in the Disarmament Conference have failed. Fear has influenced them more than either their conscience or their gray matter. The hunger for profit of the makers of munitions is also a factor in this situation. But alongside this fear-complex and lust for profit there is emerging all over the world—particularly among youth—protest against war and the economic injustice that breeds it. A new leadership in this struggle is coming forward. This is seen in the opinions of 20,870 ministers and rabbis in the United States, as briefly summarized elsewhere in this issue. This revelation of convictions, and many other movements, show that those against war are more numerous than has been assumed. We are inclined to think this holds true of both China and Japan. Such an inquiry as that mentioned helps line up those who had supposed themselves numerically weaker than they really are. We wish that the potential strength of Christians in China and Japan against war might be revealed in some similar way. This not because we presume they would at once head off Japan's policy of "offensive militarism" or China's "defensive militarism"; but because such a test would enable Christians in these two countries to wield influence in favor of peace. The China Christian voice should be heard on this theme, even though this latest peace proposal may seem to justify China's militaristic planning.

MISSIONS AND HIGH POLITICS

Mr. Bronson Rea has recently given us insight into the political influence of American missionaries. This he has done in an article in *The Far Eastern Review*, May, 1934 in which he tries to answer the question:—"Must America Fight Japan?" In it he devotes considerable space to the political activities of American "Evangelical Missionary Boards," and churches. He fails entirely, however, to show that they have any relation to the war he envisages.

The U. S. Government, he admits, would not fight to "protect the investments of (the) missionaries," or "go to war to convert the Chinese to Christianity." That is fine! But what has that commendable fact to do with his fear of war? Though his copious words jostle each other noisily we sense his feeling that such a war would be futile waste. We have the same feeling! But why load his argument with a tirade against missionaries? He neither

assumes that they could stop the war nor proves that they are a factor in making it probable.

He lets political cats out of several bags. He does not seem to like their squeals. Neither do we! One of them, however, that of "friendly international intervention in the affairs of China" seems to belong to his own menage. Our appearance in this vituperative attack against government and missionaries may be due to the fact that he suspects that we doubt such intervention is ever "friendly." We assure him that such a suspicion is justified!

Those paragraphs which assert that American missions have dictated to the U.S. Government are reproduced elsewhere in this issue. Read them and realize (for the first time in our case!) how the missionaries have swung the "big stick." We wish we had known sooner that we had this much power! We may decide to make up for our lost opportunities! That individual missionaries have tried to influence the course of political events goes without argument. Why not? If American missionary interests bulked as large in the total of American investments in China as Mr. Rea states why this caustic objection to missionaries acting sometimes on their political responsibility? These paragraphs, however, imply that "Evangelical Boards" and churches have as such wielded *political dictatorship*. That is not so! "In nearly every crisis," he avers, "our Government has subordinated our commercial interests to our more important uplift activities." That is news, indeed! If Mr. Rea believes that we can see why he flays the missions and missionaries. Evidently the commercial interests concerned have not been able to get the Government to do all they wanted. For this and Mr. Rea's feeling of frustration the uplift activities must take all the blame. Such a *non-sequitor* is the natural result of an astigmatic journalistic vision!

Of course politicians in Washington have kept in mind the large proportion of American citizens and investments represented in missionary interests. They consider that their duty, whether it is requested or not. In order to promote friendly relations between the two countries missionaries have done their part in informing the Government of conditions therein. Great Britain and France, it appears, asked the U.S. Government to cooperate with them in "armed intervention" to protect their Yangtze Valley interests, but without success. "Behind this policy," it is stated, "we see Evangelical churches influencing our Government to protect their specific interests." This statement, in so far as it is true, means only that some missionaries questioned the wisdom of such intervention! The increasing difficulty such politicians as Mr. Rea have in securing support therefor proves that the judgement of the missionaries was sound even though their opinions did not determine the wise decision made in this case.

Mr. Rea credits us with more political influence than we have. We are also over-credited with influence in creating the New China, which, Mr. William Jennings Bryan is quoted as saying, was "founded on Christianity." We wish we could agree, though we gladly admit responsibility for our share therein. But why leave out the merchants and the diplomats who were in China before the missionaries? The New China—Mr. Rea does not like it!—is the fruit of the impact

upon the old China of western commercial, political and religious interests all together; and not American only.

When talking politics, it appears "the missionaries present only the bright side of the picture." Others have charged us with exactly the reverse. Taking the charges together the missionary picture must, as a matter of fact, have been fairly complete.

The chief point in this back-handed slap at the missionaries, when dug out of the mass of words in which it is hidden, is that missionary influence, when manifest, has tended to prevent that intervention which would have enabled those for whom Mr. Rea speaks to manipulate China as they wished. It has favored leaving China free to find and work out her own destiny. Somehow that point neutralizes his gibes!

A VISITOR APPRAISES US

We are glad when visitors to China frankly give their impressions of Christianity and its outlook therein. Mr. Francis P. Miller, Chairman of the World's Student Christian Federation, is one of the most recent visitors to do this. A copy of his thoughtful, able and stimulating analysis of "Protestant Christianity in Japan and China as Seen from the Universities," has come to hand. We have read it several times. Some of the points made leave us doubtful; his somewhat airy dismissal of the *Laymen's Report* calls for a brief reply.

Of the *Laymen's Report* he says:—"I could find no evidence either in Japan or China that anyone was taking the *Report* very seriously." "Its influence seemed to have been thoroughly innocuous." That the students he met should not discuss this *Report* much is understandable. It was not meant for them. How far Mr. Miller looked into the reactions of missionaries, for whom the *Report* was intended, we do not know. Had he done this thoroughly he would have found his statement true for some sections of the missionary force. He would have noted, too, that no group accepts it *in toto*. But he would also have discovered that it has been studied assiduously by a number of groups. His statement reads like wishful thinking. While we recognize that this *Report* is a step towards solutions rather than a compilation of them it is far from being the "real tragedy" Mr. Miller declares it to be.

Mr. Miller forgets, like many others, that the Laymen were trying to outline a situation as they found it and then suggest how it might be improved. The conditions they found among those they investigated and appraised might, under such circumstances, prevent them from going as far as Mr. Miller thinks they ought to have gone. "They pled," he says, "for less doctrine." He pleads for more. But whose? Mr. Miller notes that he "often came across an anti-theological obsession, which amounts almost to a mania." Does he not realize that this "obsession," plus its correlary the difficulty of working out any theological statement in China, may have influenced the Laymen? He certainly does not, we fear, envisage the knotty problem Protestant Christianity in China faces at this point. It is not, we can assure him, simply a question of fundamentalist doctrines.

The same point applies to the Laymen's concept of the Church Universal. Western Protestant groupings in China still determine both.

The Laymen, he charges finally, "ignored communism and its challenge to Christianity." In the sense that they did not concentrate on it as the chief challenge, yes; but in the sense that they advised studying it together with socialism and capitalism, no. The fact is that at the time the Laymen made their inquiry Communism's challenge to Christianity was less keenly felt by Christians in China than it now is. We should have liked to see the Laymen go outside the framework of capitalism. But as Mr. Miller rightly points out Christian groups in cities in both China and Japan are "for the most part recruited from the capitalist middle classes." Under such conditions the suggestion of the study approach to all forms of the social order seems almost a necessary expedient. These comments are not intended to exonerate either ourselves or the Laymen but to show that Mr. Miller's analysis ought to have gone deeper into actual conditions.

A few comments on some aspects of the religious situation as outlined by Mr. Miller may also be attempted. Christians in China, he states, do "not distinguish between their own way out for China and God's way out." Both human and true! That means, of course, loss to their spirit. But how might we suggest to the Chinese that "God's will for China might be through the valley of defeat and humiliation" (political apparently) without raising the correlated question as to whether God's will for Japan is that she should injure her soul by being the agent of this divine discipline? What, too, of militarism in both cases? These additional points Mr. Miller does not raise.

We read again:—"Among some of the most spiritually minded Chinese Christian leaders the Christian faith is thought of primarily in terms of *utility*." "The question is not, 'Is it true?', but 'Is it useful to China?'" Those clauses neither ring true nor do they accord with statements made by Mr. Miller himself. He urges, for instance, that the Protestant Christian Movement must deal far more adequately with "the issue of the Christian community and the social order." We agree! This the Laymen also urged. Chinese Christian intelligentsia if asked a direct question thereon would, we are sure, in large part assent to the same proposition. Now Mr. Miller himself actually proposes to test or prove the vitality of the Christian faith by its social dynamic. That is precisely what many Chinese Christian intelligentsia do. They test the truth of Christianity by its social fruits. Both they and Mr. Miller are in this sense pragmatic. That which Mr. Miller thinks Christianity ought to do is exactly what these puzzled Chinese Christians sense it has failed in the large to do, though both they as referred to in this analysis and Mr. Miller himself overlook the existing beginnings of efforts in this very direction.

We should like to deal with all the points in this thought-provoking analysis or publish it *in toto*. Lack of space forbids both. It has provoked us to comment on a few points. Our purpose is to open them up for further discussion.

Christianity's Dilemma in China

T. L. SHEN

THIS article is an attempt to present the essence of an informal talk given by the writer three years ago before a small group as a basis for discussion. The views advanced represent the attitudes of a considerable proportion of the Chinese intelligentsia towards the "Christian occupation" of China. Although the writer does not exactly subscribe to the same views, he finds them to be on the whole hard to answer and wishes the Christian Movement to face them as squarely as can be done. Since conditions have materially changed in the last few years the challenges of a number of years ago may not hold now.

The first difficulty Christianity encounters in China is how to present a spiritual message to a people so pragmatic and at the same time so poverty-stricken. It is quite easy to preach personal regeneration. But it is mighty hard to satisfy that hunger for a better order of things which a true salvaging message is bound to offer. The man on the street is envious of the material standards of Christianity before he is brought to appreciate its spiritual message. And when he becomes a convert he has definitely entered on a pursuit for the former even at the expense of the latter. Thus a spiritual message sometimes advances pragmatism.

In order to combat the superstition of idol-worship, a rational basis of thinking must be substituted for it. So the second difficulty for the "Christian occupation" is to stop the further development of scepticism after idol-worship has been uprooted. Often the worship of one God is merely another form of idol-worship; the search for truth automatically stops there. If Christianity is to spread, it must stand the test of the scepticism which is the root of progress for any kind of belief, religious or otherwise.

The most deadly set-back to the spread of Christianity in China is the fact that the religion was introduced almost at the point of a bayonet. Christians may regret that politics did get muddled up with religion, but history cannot be re-written unless and until Christianity turns against western imperialism. A gospel of love has already defeated itself when it has been and is backed by alien force.

Christianity has championed the cause against conservatism and superstition in China. It has generally identified itself with modernism and progress. But when there is a reactionary situation due to political changes, like the one obtaining now, the Christian Movement is tempted, for certain obvious reasons, to cast in its lot with the reactionary group. There is real danger that Christianity will, on this account, lose its hold on young China.

In a revolutionary country like China where there is so much opportunistic radicalism, Christianity always finds it difficult to accommodate itself. Radicals in China, like those everywhere, attack

religion and single out Christianity as the target of this attack. It is not sufficient to say that Christianity is not interested in worldly controversies. Christianity *should* be interested in the betterment of this world. If the radicals are too radical, what antithesis does Christianity have to offer?

In the last few decades Christianity has been favored with opportunities for mass conversion. These furnished great momentum to the Christian cause. It was not long, however, before the Christian Movement began to realize the danger of such mass production. In the meantime the anti-religious movement has had the effect of closing some doors thus far open to Christian influence. As a result the Christian Movement is gradually emphasizing the so-called intensive work. But the proper balance between a qualitative and a quantitative emphases is a fundamental question concerning the existence and justification of the Christian Movement, and, in most cases, demands radical changes in its policy and program.

In the last decade immense progress has been made along the lines of building an indigenous church in China. But the concept and scheme are so foreign and beyond native resources that autonomous growth has made little headway beyond transplanting the imported fabric. In not a few places the philanthropic and tutoring hands of the missionaries are still in the foreground. So Christianity remains a foreign religion in the eyes of the masses.

In the eyes of the Chinese people Christianity is also a commercialized religion like Buddhism and even worse, for not only are its ecclesiastics paid but they also enjoy the privileges of a family and sometime a fortune, both of which the Buddhist monks covet. It would appear to be more logical for the Christians to leave the world behind, as the Buddhists do, if they propose to continue to "live on religion." Or would it be better to have no eaters of religion and let Christianity be lived and propagated by true Christian laymen?

The Christian schools as an educational tool of the church have trained thousands of Chinese youth to be the leaders of a new country. Admirable as this work is, it has not solved the most important problem—What kind of leaders should they aim to produce? Self-sufficient as these schools have been, and isolated from the on-going contemporary movements in the country, they have trained too many people of the "compradore" type who, useful in by-gone days, are unequal to the future tasks of creation and adventure. The continual training of the old-type of leader will, in the long run, prove to be a liability to the Christian Movement.

As the work of "Christian occupation," particularly among the youth, cannot proceed with the same speed as in the past, the problem of its continuity becomes a serious one. Very few students are preparing for the Christian ministry and unless the Christian Movement pays more attention to its work among youth, the number will again decrease. But if the church wants to have more access to

Chinese youth it must clarify its stand on many things; and it may have to modify radically its policy and program. It may have to substitute the price of unlimited and unconditional service for the glory of conquest and occupation.

—=0=—

Christian Challenge to Chinese Leadership

HOWSON LEE

IF we think seriously of the problems of the Christian religion in China we can all agree that the most important factor for the future advancement of Christian work in China is the native Christian leadership. The days are gone when missionaries took both the initiative and the responsibility for such work. In the further advancement of the Kingdom Chinese Christians must take up the work whole-heartedly and lead the onward march to success, with or without the help of missionaries. Missionaries have had their days of useful service and they will render great service to China in the future. But in order to build a Christian nation the Chinese must take the responsibility of leadership therein. The missionaries are like the guardians of the young. If they do everything for the young, they do not give them a chance for real self-activity. Whatever is done by others never becomes one's own work. The eagle which carries its young all the time will never see them fly. The best way to learn to fly is to fly! Let us take to heart this lesson from the birds.

In past years in China, the Christian religion was preached mostly to the lower class of Chinese. To a certain extent Jesus used the same method. But Jesus challenged the wise and the learned also. Once a young ruler came to Him and through direct conversation Jesus challenged the best and the highest in him. But he was too weak to rise to the challenge. When Nicodemus asked about the new birth Jesus challenged him likewise. To follow Jesus and do his work demands the best in every person, whether a coolie or a scholar, a fisherman or a tentmaker. For even the most capable man to plan to accomplish a Christian deed half-heartedly is both to under-estimate the Christian religion and to lose thereby the right to Christian leadership. It should be made clear that Christian service is a challenge to the very best of the best people of any nation.

It is true that Jesus is changeless as regards space or time, but His primary aim during life time was to serve His fellow brethren in whatever they needed. When they were sick He healed them, when hungry fed them, when spiritually thirsty He gave them the fountain of life. He met the needs of the people. Now, to my mind, the most appealing challenge to the Chinese people is the offer to serve them in whatever they need. People may reject food just after a banquet, though food is indispensable to life. They may reject clothing when they are already well clad, though clothing is necessary

for heat and protection. They will reject anything when that thing does not meet their particular needs. On the other hand when Christianity gives what China needs at present it will be welcomed by all thoughtful citizens.

Some years ago, a special effort was made to build a bridge which was greatly needed to connect two busy districts of Kiukiang. Half a million dollars were raised for the purpose. Definite plans were made for construction. The necessary materials were gathered. Then the man in charge of the great work ran away with all the money on hand. The bridge was never built. What did the project lack? Character! Character is what China needs. The need of character is the thing that challenges us. If the Christian religion will show us how to build character, it will meet its own greatest challenge.

In northern Honan, not many years ago, a rich mine was found. Steps were taken to develop that mine immediately. A large sum of money was raised for the purpose. But that mine was never developed because the man to whom the money was entrusted ran away with it. What was lacking? Again, character! So if Christianity can enable us to build character, let us by all means accept it!

Christianity does build character. But it goes further than that. It trains men and women to render service, to make sacrifice, and to love those who are in need. Were there space we could name hundreds and thousands of Christian men and women who have done great deeds for humanity. They were not necessarily brilliant, but they were Christians trained for Christian leadership.

The Christian religion, therefore, does what other religions cannot do. If other religions can make people willing to sacrifice and able to love, then let us accept them, for those are the virtues we need. But facts and experiences show that other religions aim to help us benefit ourselves. They start with a selfish motive. No matter what form these religions take they rarely make people go into the world to bear the burdens of others. The Christian religion fills this lack. Christians are not Christian if they care only for their own benefit. The Christian mission is to serve all alike. This means to serve sacrificially. In this respect Christianity stands alone. It is the religion we need and it is the religion that challenges us. To overlook the Christian religion is to lose our opportunity to serve and to lead in service.

What do young people expect to be and to do in life? The answer is without exception, "to be great and to do great things." This is a fine ambition! To have an ambition is the privilege of youth. But an ambition without realization is only an empty dream. Youth is willing to give much for success! Yet, it is so simple! What is it? It is to meet the challenge and serve others as Christ has done. To serve others is the way to national salvation in contrast with the pessimistic cries about present dangers, which is only a step to suicide. If we want to save China and the world, let us meet the challenge of Christ!

What Must Christian Leaders Do?

LINCOLN DSANG

"BUT Peter said, 'Silver and gold have I none; what I have that I give thee. In the name of Jesus Christ of Nazareth, walk.'" Many good and sincere Christians are just like Peter. They can never be expected to have much gold and silver, but they are expected to use what they have. In the present world humanity not only needs substantial help, but other kinds of help as well. Yet those who have neither money nor position will not be able to do much for people unless the heart of Christ determines their attitudes towards their fellow men.

The present situation in China, especially in West China, is a good example. The rich and powerful are the very ones who do the most harm to the people; while those who are poor deliver people out of trouble. If a man or woman has the Christian ideal in their hearts, and his or her life is given in service to others, then whatever he or she does will be a great help to the people. But if they have selfish motives in their heart, their life is bound to be a menace to society and a tragedy to themselves. So long as one can reckon his life, and whatever he has, as a trust from God for the service of the people, then his life will be lived in the love of God and in service. So Mr. Rauschenbush said that if a plain man does his job well, it becomes his worship of God and service to man. This gives great encouragement to every sincere Christian to do his best for society and to save the cowardly ones from being discouraged on account of their small chances and little abilities for the service of others.

In the present situation in China every good Christian has a great opportunity to serve his people with what he has. If he should happen to be a physician or a dentist he can do a whole lot of good for his fellowmen. I remember that one time when I dropped into the M.E.M. hospital in Chengtu, I saw three boys in the teen age standing very quietly in one room. When I called to them, they did not look in my direction and their eyes seemed not to function very well. Then I asked what was the matter with their eyes. No sooner had I finished asking than the father of the boys rushed in and told me with a smiling face that it was a most fortunate thing for them to have a chance to come up for treatment. He said that these three children were born blind and they had never even heard of any way of being cured. About three months ago, they heard the name of Dr. Peterson (head of the Eye, Ear, Nose and Throat hospital) and of his good work, specially upon blind people; so they had rushed up with their boys. I asked him how they had come out. With a very confident spirit he said it was half done already. I tried the boys' sight and found that at that time they could see half way. The doctor told me that they would gain their sight within three months. And they really did get their sight within that time. What a miracle such medical work seemed to this family! What more can anyone expect a Christian doctor to do for those who need his

help? A good Christian doctor may not have silver and gold, but he can give what he has in the name of Jesus Christ.

When I last passed through Nanking I visited our dental graduates working in government service there. Dr. Chen told me that when called in by Minister Wang Ching-wei, the Chairman of the Executive Yuan, he had found that Minister Wang's tooth was painful. After he had fixed it up for him, the pain went after one or two days and he was cured. Does Mr. Wang expect anything more or better than what Dr. Chen did for him? Because of such good work done by our medical and dental graduates, our medical and dental college ranks rather high among the institutions of higher education.

The same thing is true in the matter of education in China. During disturbances most of the successful schools are those run by the churches. Why? Is it because the Christian churches have more money or personnel? No! It is solely because the teachers and school masters have the spirit of Jesus Christ. "The Son of Man came not to be served but to serve." It is safe to say that Christian Institutions render better service to the youth of China with much less money and personnel than other schools. They have not much silver and gold, but they can give what they have in the name of Jesus Christ. Dr. Morse, the dean of the Medical College in West China Union University, was right when he said: "China needs medicine only in the love of Christ." I think everyone will heartily agree with him, not only as regards medicine but as regards everything.

If a Christian is in government service he can render wonderful service to his people by giving their children a good education that will enable them to serve their country and people after they leave school. If a Christian is in government service he can render great service to his people through his Christian character and loyal service. Can we expect any more than this from our government officials? If a Christian is a business man or a working man he can do his plain man's job well and so make it his worship of God and service to men. If all the business men and working class do their job well like this, would that not be a great service to our country and people? What can patriotic folks do more than this?

Why should China be weak and poor with such a wonderful land, beautiful weather, and good people? She needs not more silver and gold, but more good men and women showing the Christian life and spirit. If all the government officials just did their best to serve their country and the people, if all the soldiers sacrificed their lives for the benefit of the nation, if all the educational leaders did their best to train good citizens for their country, it is unthinkable that there would be any more "squeeze," selfishness or rotten politics in China? If all Christian leaders in China could be just like Peter, and with whatever they have in the name of Jesus Christ serve China and help the people, God's Kingdom on earth would be realized first in China. Can we expect anything more from good Christian leaders?

Chinese Christian Leaders and the Church

L. TOMKINSON

“**W**HAT kind of Christian leaders do we need for Christian work, and what do we expect them to do?” Such is the question suggested for discussion. It will call to mind for many readers the slogans regarding the need for training leaders which have been reiterated by some missionary bodies for many decades. Such slogans make an assumption which the experience of such bodies is beginning to lead some to suspect is not quite axiomatic, namely that leaders can be produced by training. Is it quite a safe assumption even, that what the Church in China needs most desperately is more leaders? Is it not a possibility that the great need is more undistinguished workers—a mass of active enthusiastic “rank and file” members? Has it not been the experience of all too many highly trained leaders that when at last their long training is ended they find themselves put in a position where they are surrounded by other leaders of similar training more or less extended, and search in vain for those whom they are to lead? Unfortunately too few find that their training has provided them with the qualities necessary to attract followers from the untold masses outside the churches. Too often, perhaps, they know not whither they should lead, and yet it would seem that to speak of leaders of that which is stationary is to fall into a contradiction in terms. Some bodies pray Sunday by Sunday for a somewhat hypothetical “Church Militant.” Some of us are more familiar with a “Church Hesitant” if not “Restant!”

Shall we say first, then, that the Christian leaders we need must be those who know the goal they wish to attain; that they must feel an overpowering urge to attain that goal. And first and foremost (since they are to be leaders) we expect them to lead and that implies that they must be able to fire others with a like enthusiasm to attain the same ends.

For their leadership as such, however, to loom large in their own minds would surely be fatal. For in the Christian Movement he who would regard himself as first is inevitably last. So the Christian leader (who is such not by appointment but by virtue of the greater fervency of the divine fire within him) must even be amongst his fellows as one who serves; even as Christ who came not to receive but to render service.

What, then, is the service he is to render? The answer to this is also sufficiently obvious:—*to meet the actual needs of the community in which he is placed.* We will all readily admit that the greatest and most fundamental of these needs are spiritual, but such needs cannot be supplied until there is a consciousness of need—and how such needs are to be supplied is after all the fundamental problem of the missionary movement. No doubt a word spoken in season to fit the individual spiritual condition may at times meet the need, but if we may assume that Jesus was above all con-

cerned with the spiritual needs of the men of his day in Palestine we must be impressed with the amount of time and energy he devoted to meeting the primary and desperately urgent needs of those amongst whom he lived. Was it, perhaps, in part that he felt that his spiritual message was also conveyed by his deeds of mercy? Or was it that he himself was his message and that such deeds were a spontaneous expression of himself? In either case leadership in efforts to meet such primary and desperately urgent physical needs would seem one important part of the task of the Christian leader. These needs will of course differ from place to place and there will be great differences between urban and rural needs.

As regards the latter much has been written and said (much more one fears than has been done) during the last few years; and true and important though I believe much of this to be it seems unnecessary to repeat it here. It seems to me, however, sometimes to be forgotten that there are in the city other dwellers beside the small group of those who have received a semi-westernised education. Those bodies who feel that the function of the missionary is practically confined to making known a divine plan of salvation from hell through the admission of certain dogmas, generally pay some attention in their own way to these thousands of lost souls, but other "leaders" of the Christian Church, Chinese or foreign, sometimes seem to feel that "this people without the (modern education) is accursed," certainly not worth their highly trained attention. There are, I believe, in most of our cities other needs even more desperately urgent than more and better recreation! (Though I am far from denying that this need, to the meeting of which some organisations at least are giving some attention, is quite a real one).

I have remarked above that the true leader must be able to fire others with a like enthusiasm to attain the same ends. This is an aspect of the question which often tends to be overlooked, but it is certain that the Kingdom of God will never be established in China by the work of a few isolated individuals, no matter how remarkable. And leadership in the Christian Church, therefore, which fails to stimulate a sense of responsibility and cultivate an ability on the part of the whole membership to take a vigorous share in the work—with or without the leader—must end in sterility. Is it not true, perhaps, to say the leader who is indispensable to his work has failed in an essential of leadership? A corollary of this is that he must be quick to see the marks of divine inspiration in others—not excluding those whom he has often led—and to follow wholeheartedly all such God-inspired leadership.

Perhaps in the realm of theory at least it is less liable to be overlooked that the Christian leader should lead in the sphere of thought and ideas. Therefore (in so far as he is a leader) he will teach not as the scribes merely, what may be learned in theological

seminaries and such places, but from the depths of his own convictions that which he has learned from the illumination of the Divine Spirit within him. Not, of course, that this will excuse him from the utmost mental exertion in keeping abreast with the best thought of his time and working out its practical application in his own community.

I have made no reference to particular conditions in West China, partly because I have been here less than three months, but partly also because it seems to me that in these respects conditions are much the same in all parts of the country. This seems to me implied by an article on a similar subject in *The West China Missionary News** by a missionary who has been in this region for many years. Some at least of his observations seem to me to apply with equal cogency to regions with which I am more familiar and may correct what may appear an over-emphasis in some of the foregoing paragraphs. He reminds us that the Church is not merely a philanthropic society but a "communion of Christian believers united in Christian fellowship and for mutual aid in realising the ideal of likeness to Christ." When speaking of leaders, therefore, "we must keep in mind the kind of organization they are to lead..... They must work out programs in the church and for its guidance, but they must see clearly how they are related to the great all absorbing task of producing that Christian Society which is to be the counterpart on earth of the Kingdom of God..... To perform this task it will be necessary that the spiritual leader be one of the people, so intimately acquainted with them that his whole attitude will be sympathetic and his message will be naturally related to the life of those whom he seeks to serve. He will ever keep before his people that life consisteth not in the abundance of the things which a man possesses, but of spiritual values which he must make real to every man" (by his own life). "Even the laborer or the farmer (one would like to think) joins the church, not because the leader has been able to help him solve his economic problems, but because he has a sincere desire to live a better life, and in answer to this desire he joins the fellowship of believers." The leader will seek to lead his fellowmen to have life and have it more abundantly. "To this end he will need the Spirit of Jesus himself that he may inspire.... others." He will go amongst his neighbours "as one of themselves, facing the same problems of life with all of its complexities and difficulties. Yet with him there will be a strong urge from within for higher things accompanied by a strong faith and sense of victory which will be a source of hope and inspiration to all who with him are seeking to work out their salvation."

*The Kind of Men Needed for the Ministry in the Christian Church in China," January, 1934, page 4.

What Christian Objective Will Win Modern Chinese Leadership?

EMMA HORNING

AS to objectives, what nation could offer greater challenges to leadership than China.—especially Christian leadership. Every avenue of life calls for devoted, Christian leaders,—those who will give every ounce of their energy, intellect and soul in unselfish service to their nation.

Education.—General education, mass education, industrial education, business education, medical education—what vast openings for education along all these lines!

Business.—Farming, co-operatives, trade, mechanics, manufacture, medicine—what vast enterprises are waiting for unselfish leaders, who are able to teach men to co-operate for the good of the nation!

Religious Education.—In the homes, in the schools, in the cities, in the villages, for children, for adults, for men, for women. If a heart of love, justice, peace, harmony and co-operation is not developed, what is the use of trying to improve any form of business or education. Otherwise greed, vice, distrust and war will only be increased. More knowledge and more money without the proper controls will only make greater confusion.

Evangelism.—Local evangelism, national evangelism, individual evangelism, mass evangelism, volunteer evangelism, lay-evangelism—all forms of evangelists, preachers and pastors are needed to spread the practical, loving influence of Jesus. Active, live, intelligent, efficient leaders along these lines are imperative if Christianity is to find a place in the heart of the nation, and China's reconstruction be assured.

Yes, there are vast objects of great need on every hand—mighty challenges to leadership everywhere, but how to get men and women to accept the challenge is the question. A small objective will not call forth a mighty challenge, nor will a weak appeal call forth a mighty man.

The acceptance of a Christian challenge depends on the vision of the need, the vividness of the appeal, and the ability to meet it. When Grenfell wanted nurses to aid in the medical staff in icy Labrador, he described the hardships that had to be endured; he painted vividly what some heroic nurses had done to save lives; he gave them a vision of the crying need of the people. He did not offer them a soft job, but one that would challenge the very best that was in them, and what was the result? Great numbers of nurses volunteered and he selected the very best for his work. Yes, he made a concrete, vivid appeal; he presented a distinct vision of the need, and he presented it to trained nurses, and consequently he got results.

What then are we going to do to get leaders for these vast projects of China? It is not so much *what special objectives* will make an appeal to modern leadership, as how to make an *effective appeal*, and the method of *efficient preparation* for the task. What true Christian would not accept a mighty challenge if he were sure of success?

During the holidays, a university teacher of the Religious Department took a group of students to a village for practical work, and when they returned they gave a report. In the report they said they were afraid they had not done the village very much good, but the time spent among the people had been invaluable to them. During the time several had decided their life work. The vision of the need had made such an appeal that they had accepted the challenge on the spot. One of the young women decided to be a nurse among the masses. "But," she pleaded, "we must have the proper kind of preparation. The hardships of the village made us ill and we were not able to do good work. We must not be trained in such fine colleges and hospitals if we are going to be any good to the masses. We must be trained in simple surroundings, more like those of the people among whom we are going to work. Then we shall be healthy and happy while we are working among them."

A white collar job will not appeal to a strong leader who really wants to accomplish something. To secure strong leaders, take them to a place of need and give them a vision of what should be done, then train them accordingly.

The same objective cannot appeal to all alike. Therefore the selection should be made carefully, according to the ability of the person desired. The training cannot be accomplished by listening to beautiful theories while they are sitting in luxurious surroundings, but rather on the field of action where they can prove the efficiency of the teaching.

Therefore to make sure that any objective will challenge strong leadership, there should be an urgent need; a vivid, concrete appeal; and preparation that will insure success.

—=0=—

Wanted! Vital Christian Power!

A. R. KEPLER

I WOULD say that the fundamental need is not so much a challenging *objective* as a *subjective dynamic*, in other words, a vital Christian experience. This is the primary need. The reason why the challenge of Christian leadership is not more disturbing to Chinese Christian youth is the lack, to a very large degree, of this inner dynamic in the life of the present Christian leadership, which is so very little different from the life of the ordinary Christian, that his life and work fail to attract any notice at all, unless perhaps it be of a negative nature. Our fundamental task is to have our present Christian leaders bore down deep enough

until they strike a bubbling well of spiritual water which will not only refresh themselves, but which will create life, new and abundant, whenever they are, and so glorify and make persuasive the office of Christian leadership.

Only second to this in importance is the need of demonstrating in the life and work of the Chinese Church, the *inclusiveness* of the Gospel of Christ and His redemptive work in the application of Christianity to *all* departments of individual and corporate life. We must make convincing our claim that Christianity, more than Communism or the old faiths, is able to correct the present social, economic, industrial and political injustices and that it has within itself the power to achieve a new heaven and a new earth.

The Christian youth in our secondary schools, colleges and universities, have to a most noteworthy degree, the sacrificial spirit, the devotion to a great cause, the appreciation of the simplicity of life, and the desire to create Christian fellowships whose members take in earnest Christ's way of life.

Possessed with these ideals, vitalized by a personal experience of the living and adequate Christ, enlisted in the great inclusive work of the Church as outlined by the Master himself in Luke 4:18-19, I am convinced that there will be no dearth of worthy Christian leadership.

—o—

Modern Task of Chinese Christian Leaders

D. E. REBOK

THE task of Christian leadership is not affected in the main by time or place. It is essentially the same today as yesterday, and as it will be tomorrow; the same in the eastern hemisphere as in the western; in modern China as in the China of a hundred years ago. Briefly stated that task is one of living, one of leading and of training others.

Since all religion has to do with the manner of life, people throughout all ages have turned to it for an answer to the three great problems: from what past does mankind come? what is his purpose in being? and what, throughout the centuries, has his experience led him to conclude is the end of his existence?

As to the past, the present, and the future of man, religion has been looked to for a satisfactory explanation. There have been much speculating, theorizing, and philosophizing and these opinions and beliefs of man himself have largely covered up the real meaning and purpose of religion. Articles of Confession, Ecumenical Councils, High Churchmen, Low Churchmen, No Churchmen, Pagans, Agnostics, Atheists—all have added their say. Some people call that religion. Better brush it all away and come back to the real question before each of us: How Shall I Live?

To many of us the Christian religion, or the Christ-Way of Life, meets the felt needs of the human heart more fully and satis-

factorily than any other. A Chinese teacher in the E Fang Girls' School in Changsha, Hunan, said recently, "The code of culture given by Confucius is for the highly educated, Taoism is too selfish, Mohammedanism is too cruel, Buddhism is too empty; only the religion of Christ can train one for true service to mankind." This is not strange for Christianity is, after all, a "commonsense" view of life. It should be borne in mind that no man can live his life in the Christ-way, nor develop a Christian character, merely by believing a creed, or set of doctrines, about Christ, the Bible or the Church. "To possess the mind of Christ is the true goal. To the degree that we have this mind, to that degree do we realize in our own experience the value of Jesus and His teaching. . . . The essentials of the message of Jesus were not matters of speculation or theories of nature. They were matters of daily life. His truth was intended to be lived, and only in our own lives can its value be discovered."

Christianity is not a creed. It is a life. It is learning to live like Christ. Godliness is God-like-ness. Emmanuel—"God with us"—was the human pattern of godliness. So there is a psychological point to Paul's exhortation, "Let this mind be in you which was also in Christ Jesus."

Jesus described a way of life. He urged us to trust in the living God, to love our neighbor, to be loyal to a variety of ideals, ethical and spiritual. He demonstrated them in His own life. In Him and in His teaching is set forth an attitude of mind, heart, and will toward riches, the poor, the sick, and the sinful. He discussed various kinds of deeds and the motives that actuate us, and pointed out a certain way to live, inspired by the motive of love to God and man." Thus we may conclude that the principal task of Christian leadership is so to walk and talk and act, in every phase of public and private life, as to exemplify the life and teachings of Christ and to cause those with whom they come in contact to desire to live likewise.

There was a legitimate point to Gandhi's first rule for making Christianity indigenous to India, when he said to that body of missionaries, "You Christians, missionaries and all, should begin to live more like Jesus Christ." And the second was no less direct and poignant, "Practice your religion without adulterating it or toning it down." These words, from the powerful little man, whose speech shakes the mighty British Empire, should awaken most of us—the Christian leadership of China, lay as well as professional—to a fuller realization of this greatest and most sorely needed task placed upon us as His ambassadors.

The task of a leader, in China or any other country, today and every other day, past, present, or future, is to lead. The words, "All we like sheep have gone astray" are as true today, if not more so, than when Isaiah spoke under divine inspiration. People are bewildered, groping in the dark. Especially is this true in China. The past twenty or thirty years have witnessed one great change after another, as mighty blasts, tearing the people loose from ancient and tried customs, beliefs, and habits.

If real leaders were ever needed at any time, in any land, they are needed today in this "land of Sinim." The ancient saying, "Where there is no vision the people perish" is most applicable to Modern China. Our leaders today must have a vision for China, and for China's millions, if they are to remain in positions of responsibility and authority. One of the reasons for the constant shifting of men in power is lack of vision and technical skill, both of which make a man a leader. Too many young, untried enthusiasts are anxious for authority, but fail in their lack of ability to carry the responsibility. Authority without the sense of responsibility is dangerous. It is like a child playing with a charge of T. N. T.

Today is a day of need of outstanding leaders. Never was a Roosevelt more needed by the American people, nor a Mussolini by Italy, or a Hitler by the Germans. Almost every nation has its strong man for this hour, when the supreme demand is for one who can see farther, see clearer, see more deeply than the masses. The "will of the people" right now seems to be a willingness to follow anyone who knows the way, anyone who can keep ahead, and cause others to desire to follow—which, by the way, aptly describes a leader.

This is true in every phase of our national life, and it is surely our great need in the spiritual, moral, and cultural life as well. A leader is not one who can do ten men's work, but one who can inspire ten men to do ten men's work. There are many men who can do prodigious tasks themselves, but there are not many men who possess the leadership to harness and organize a great company of such workers. Nature is not lavish in her distribution of those qualities which make for leadership. The majority of people are built for followers while the few are entrusted with those elements which make their recipients stand out among the mass. Not everyone can be Generals, Presidents, Chairmen, General Managers, and the like. For every such person there are a hundred who are endowed by nature with those qualities which make up the mass of just "common people." Many are just "common" people because they are unwilling to pay the price of leadership. They are satisfied with a given number of hours, a certain round of routine, demanding a reasonable amount of training or native ability. And it is well that it is so; for no engine has more than one governor, yet it has a great many cogs and wheels and other such essential parts.

What then is a leader? How may we recognize him? What causes men to follow him? That is difficult to put into a few words, but it can be expressed something like this: a leader is one who, because of his native capacity, natural ability, and careful training, knows what should be done, and how and when to do it; he is one who can keep ahead of the rest of us in methods and research, and who can cause others to follow.

We recognize such a leader by the gifts which nature has bestowed upon him. Sixteen elements in larger or smaller proportions of each make up such a personality:—simplicity, earnestness, self-control, assiduity, commonsense, judgment based on experience, justice, enthusiasm, perseverance, tact, courage, faith, loyalty, acumen, truthfulness, and honor.

The second great task of Christian leaders today is that they should lead and give a very certain sound on their trumpets. This is no time for Christian leadership to waver and sound an uncertain note to the people. Today Soviet youth know where they are going, why they are going, and how they are to get there. Can we say the same for Christian youth today in China, in America, or in Europe? The certainty of Soviet youth and the seeming uncertainty of Christian youth is attributable in a large degree to the leadership. Read this appraisal of our present situation by no less a personage than Dr. Florence Hale in her last address as the President of the National Education Association in their meeting in Atlantic City in the summer of 1932:

"I am told that some of those who look with apprehension upon the participation in N. E. A. affairs of all teachers and educators have also criticized the N. E. A. for being too religious and too spiritual in character. I am not sure but such a criticism is a very strong commendation. It certainly is for those of us who still believe that character is the most important asset in good citizenship. Do they mean that they would prefer to see our educational professional organization have no spirituality and be proud of it? Is there anything significant about such a desire coming from the same group of people who feel that only a picked group of seven thousand are capable of considering our great educational problems? I hope not, because I have great respect for higher education, for advanced degrees, for profound thinking along scholastic lines; but if scholarship and such profound thinking means no religion, no faith, then I think the world will be better off with less education of that sort and more true education of the emotions and motives which must guide human living.

"In a world mad because of lack of faith and moral stamina, no greater tribute can be paid to the teachers of this country than that they still, amidst the maddening maze of things, hold fast to the 'faith of their fathers, known of old'.

'The tumult and the shouting dies!
The captains and the Kings depart,
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget.'

"It is time that the significance of these words is recognized by those with the greatest opportunities to influence. I believe that some of our institutions of higher learning have a great deal to answer for in the influence they have exerted along lines of unbelief. I have myself attended some classes where professors seemed almost anxious to show their modernism by ridicule of anything pertaining to spiritual values. I believe such institutions and such professors may well search their own hearts in these days to discover to what extent such Godless teaching has been a factor in wrecking lives during these last months. Hardly a newspaper today but daily records suicides and quite as many in the educated classes or those in high society, so called, as amongst the people of little education

or humble pursuits. If you consider suicide unfortunate, then you must view with alarm its increase. Is it true that the stamina of our forefathers no longer remains so that we can meet triumph and disaster and treat those two imposters just the same? Is it brave or is it cowardly to take the easiest way out and leave the hard reckoning to those dependent upon the suicide? But it is not strange that young people going out into life believing in nothing, seeing only those things that are in the headlines, valuing only those things that can be expressed in money, should have no heart to go on with the burden when disappointment comes. I doubt if these people who are preaching the doctrine of no religion can imagine the effect of their teaching far enough ahead to realize that they have taken away the firm foundations that used to carry a man over his extremity; and they have given him nothing else in its place. I will take away no man's religion. I will criticize no man's religion. I will destroy no man's faith unless I can offer him something as satisfying, as inspiring, as life-saving, in return for the thing I am destroying. It may be old fashioned to rely upon such words as 'I will lift up mine eyes unto the hills, from whence cometh my help', but I believe that only by return to this faith will our nation, tottering even to night on the brink of disaster, be able to right itself and go on to bigger and better things."¹

We now come to the third phase of our task as Christian leaders in Modern China. The Christian Movement in China, or anywhere else, must be self-propagating and self-perpetuating. This it becomes by training its own leaders and paying for its own benefits. Its success in this work as a growing and progressive movement depends largely upon its present leaders. They must not only do the teaching and supply the inspiration to keep the zeal and interest of the followers from lagging, but they must also have the vision to look ahead and see to it that others have been trained to step in and carry the burdens laid down by aged and fallen leaders. In this third phase of the Christian leader's task, we must think of him as a teacher, a trainer, or better, as an inspirer, a counselor, an organizer, a personal conductor of the potential leaders as they gradually gain experience and develop into positions of responsibility.

To accomplish this task the present leaders are expected to develop a sense of loyalty and individual initiative in each member of their groups. Loyalty to and for a cause grows out of a personal admiration for the qualities displayed by the leaders of that cause. If the leaders fail to display qualities commensurate with the ideals of the movement, it is not likely that the group as a whole will display much loyalty to it. The leader's own example and timely comments will do much to inspire potential leaders, and go farther in training them than a whole stream of words. Individual initiative is increased or diminished by the methods employed in handling the work of subordinates. Youth respond to praise or blame, but are blighted and withered, under sarcasm and ridicule. Therefore the true director

1. "Firm Foundations," by Florence Hale, *Journal of the National Education*, October, 1932, p. 209.

constantly encourages individual effort and takes pains to commend every show of interest, originality and improvement.

The successful leader keeps his group informed and thus creates a morale. He may tell his subordinates what to do as their part of the whole plan, but *not* how to do it. Potential leaders develop under responsibility, and learn to bear burdens by actually bearing them. He (the leader) encourages men to observe, to think, to decide, and to act on their decision. It has been said, "The leader is not an autocrat, or dictator, but the foremost of his companions . . . He may be intimate but not familiar . . . He should be courteous and thoughtful for their interests, but must never be patronizing . . . Cheerfulness and hopefulness must always emanate from the leader. They must shine out from a character too strong and resourceful to be overcome by any obstacles."

The Christian Church, as well as the nation, cannot afford not to educate and train, regardless of economic or social status, every young man and woman who shows any signs of leadership. Dr. Wilkins of Oberlin College in his book, *The Changing College* tells us that every potential leader should have a thorough education. The training of leaders is one of the principal objectives of the college. Dr. Wang Shih Chieh, China's Minister of Education, says that the talents of the boys and girls cannot be graded according to the incomes of their parents. Under such circumstances what we can do is to provide means by which those poorer but worthier students may get a grade of education to which their talents entitle them . . . "Genius has to be cultivated, and we cannot afford to allow a matter of pure accident, such as birth and occupation of parents, to interfere with its cultivation."

May we, in this connection, insert Dr. Wilkins' brief outline of the "Signs of a Potential Leader" to serve as a guide in helping us to recognize our latent leaders and aid us in the selection of those who should have special opportunities for training:

(1) Intellectual signs:— a. technical ability (workmanship, dexterity); b. power of expression; c. accuracy of observation; d. perserverance; e. power of concentration; f. sense of proportion (including a sense of humor); g. intellectual curiosity; h. power of initiative; i. ability to reason—comprising; (1) possession of facts, (2) analysis of facts, (3) synthesis of facts, (4) interpretation of facts.

(2) Physical signs:—a. health of body; b. appearance; c. manner (bearing); d. attractiveness (charm).

(3) Moral signs:—a. ability to cooperate; b. moral cleanness; c. honesty; d. faith in knowledge; e. purposefulness; f. vision; g. social-mindedness.²

Training of leadership is not the process of installing or implanting such noble qualities in a man, but rather the developing of such

2. Quoted and adapted from *The Changing College* by Wilkins, President of Oberlin College.

latent qualities through providing the opportunity for use, or exercise, of them in ever enlarging experiences. No amount of mere schooling, nor any number of degrees or combinations of alphabetical symbols can add appreciably to a man's intelligence quotient. Books and lessons are not designed as creative forces, to give a man something which nature forgot to bestow; but they are developmental forces, which if used sufficiently, and correctly, will cause to grow and expand such mental intelligence as nature did entrust to him. We can add to our store of facts and knowledge, but we cannot increase our natural capacity. To my mind, leadership depends largely upon capacity; and capacity is something which the schools cannot give, but can, however, develop and encourage in growth to its fullest possibilities.

Life is not made up of just one kind of experience, but a continuous series of many and varied experiences. No one eats all the time nor sleeps all the time. Neither does he study or read a book all of the time. Therefore, our schools must come out of their academic shells, and enter into life as it is lived in its reality and earnestness. It is the business of the school to provide, under capable leaders, as many of life's worth-while experiences as is possible and consistent with the age levels with which we are working. The writer personally belongs to the group which is trying to make our schools real "minatures of society," "communities of learning" rather than merely seclusive "halls of general culture".

A prominent American educator said, "What we want to prevail in the nation must first be introduced into the schools." Without doing violence to the author's original meaning, may we not say that what we want to prevail in the Christian Church in Modern China must first be introduced into our Christian homes and our Christian schools. The task of Christian leadership in Modern China, so far as the missionary himself is concerned, becomes more and more one of inspiration, interpretation, inspection, and education. In general, we might say that the missionary is here to do for the church in Asia what it cannot, or has not yet learned, to do for itself.

Thus Christian leadership to me means a daily, living example of the Christian way of life. This should supply the interpretation of the Christian Movement to Chinese within the Church and without. As missionary or Chinese leader, we should, and are expected to, lead in an aggressive and progressive way in molding Chinese ideals, standards, and attitudes in Christian growth. We should be highly qualified to take an active part in the "New Life Movement" which is being so widely acclaimed throughout the country. If the Christian way of living does not spring from a "New Birth", which precedes a New Life, then the prospects are not fair for the movement to succeed. My own life should lead others to desire to follow the same course of action.

Since it is a leader's business to lead, to set the pace, to uphold the ideals of his movement, and to see that those ideals are realized in the group, the work of inspection is an absolute necessity to all concerned when it is done in the right spirit and way. Things do

not tend to better themselves. Materials tend to disintegrate and decay. Buildings, when not inspected and repaired, fall into a dilapidated condition and crumble. Even men and women of the best intentions tend to lapse into a careless, indifferent frame of mind. Lethargy creeps into the best of societies. "It is easy to go down hill, but difficult to go up," is the Chinese way of saying that retrogression is easier than progression. Every society, every school, every church, every nation must have the inspection of its leaders and its checking up with the standards set, or it disintegrates and goes to pieces.

Educate, educate, educate is the secret of success in every kind of leadership. That is why children have adult parents, schools have teachers, churches have pastors, and nations have presidents, kings, or dictators. Life is a process of education—the bridging of the gap between the social plane of the immature and helpless babe to the mature and self-reliant, self-controlled adult in our complex social organization. To live, to lead, to train,—this is the task of Christian leadership in Modern China; and if every leader discharges his responsibility to inspire, interpret, inspect, and educate, we may look for success and progressive growth.

—=0=—

Buddhism and the Modern Mind

T'ai Hsü

(Translated by F. R. Millican)

A. Buddhism and Philosophy

IN former days when philosophy was dominant it was possible to construct a philosophy of the universe or of human life by means of pure abstract thought. Nature and man were both studied from the standpoint of philosophy. But in these days of the domination of science some question whether philosophy will any longer be needed; others believe, indeed, that its doom has arrived. But, as I see it, both philosophy and science are working purely for the manifestation of truth. The difference is that science in its study of the world of nature organizes and classifies its knowledge on the basis of careful analysis. The more refined its method the more startling the results. Thus it seems that the results derived from scientific study are more reliable than those secured by means of philosophy.

The frankness and sincerity with which scientists investigate things is greatly to be commended. Yet we need to realize that when an object or a living organism is dissected or analysed into its parts it has already lost its original nature. Of course it is quite proper to make these analyses of the universe and of living things but it must be remembered that, in the one case, the thing analysed is really a whole and, in the other case, an organism. Science necessarily works under these limitations and it is the work of philosophy to supplement science at this point.

Philosophy should not be thought of as obscure or muddy thinking. Its function is to help us understand the basic nature of the universe and of mankind. It should gather together the fragmentary results of science and, having criticised and summarized them, build up a consistent view of the universe and of man. No matter how science progresses there will always be a need for philosophy. The universe being a whole and man being an organic being, it will always be necessary to resort to philosophy to explain them. But we must note one thing. Philosophy in this period of developed science will never be the same as it was in pre-scientific times. It must be grounded in the most accurate science in order to build up a true cosmic view and a correct theory of life.

It is the work of the philosopher to discuss basic reality as well as the structure of the universe. Present-day philosophy is, in the main, centered in epistemology. At the point where science can go no further philosophy steps in and undertakes a further and more refined study. In this we see the difference between current philosophy in the West and that of the nineteenth century. With a new science as a basis we have developed a new philosophy.

The various present-day philosophies, such as, neo-Kantianism, New Realism, Pragmatism, Creative Evolution, and Emergent Evolution, are based on the theory of the non-existence of substance. They may hold, on the one hand, that not all things are objects of knowledge and that they are not affected by becoming objects of knowledge or, on the other hand, that all things exist as objects of knowledge and are changed by being known; yet they all differ from the older materialism and idealism in that they hold that all things do not have a substantial existence. In the theory of the Neutral Entities of New Realism the most basic thing is the immediate sensation, not a definite solid substance. Pragmatism holds everything to be pure experience. Even if the thing could exist independently of experience or of being known, its existence could not be that of a solid substance.

From whence, then, comes that which is commonly called the individual substantial unit? The New Realist says it is a logical construct. The Pragmatist says it is an intellectual symbolic construct. This is expressed by the Buddhist phrase, "constituted by (a conjunction of) inherent (previously acquired) and affirmitative elements (factors or causes) or the phrase, "an idealistic phenomenal manifestation."

The mental and the physical alike are aggregates of numerous relationships in continuous succession in time. Thus they have a history and a social nature. We may go even farther and say that these things, which are constituted by internal and affirmitative elements or are idealistic phenomenal manifestations, at the moment when they become objects of knowledge or experience, are changed by this mental or spiritual force and become new objects. This type of explanation represents progress in philosophical thinking and may be taken as representative of the tendencies in the latest philosophical thought.

In following this line modern western philosophy is approaching closer and closer to the position of Buddhism. The final word of Buddhism in regard to the nature of the universe is expressed in these two phrases, "constituted by a conjunction of inherent and affinitative elements, and "idealistic phenomenal manifestations." The view of New Realism that things are logical constructs, and that of both Pragmatism and Evolution, that all things are changed when being experienced or known, are very similar to this Buddhist teaching.

Let us now proceed to expound the teaching of Buddhism as set forth in the phrases, "all things are constituted (evolve) by the conjunction of inherent and affinitative elements" and "all things are idealistic phenomenal manifestations." Of all the things in the universe, whether it be the world as a whole, the smallest particle or even the universe itself, it may be said that there is nothing that exists independently of relations and that is not involved in the temporal succession or continuity of events. All have a history and a social nature. Things appear in this continuity of successive events in mutual relationship, playing the alternate role of inherent and then of affinitative elements in the process of bringing into existence the individual organizations. We may go farther and say that present causes themselves arise from previous causes. So when we think of things we must realize that in their basic natures they are only temporary aggregates appearing in the cosmic process and having no independent existence in themselves. This is what Buddhists mean when they say "all things are constituted by inherent and affinitative elements."

Now what is meant by the phrase, "all things are idealistic phenomenal manifestations"? The word "manifestation" (hsien, 現) has two meanings. First, it means being manifest and second it means manifesting. "Being manifest" refers to the principles or objects which are made manifest and recognized by means of the five senses, by thought, etc. "Manifesting" refers to the active knowing mind which has power to cause change in the things which become objects of knowledge and thus become manifest. In brief, all things in the moment of becoming objects of mind are changed by the power of the mind. This is what is meant by the phrase, "all things are idealistic phenomenal manifestations."

Now if we combine the two phrases, "all things are constituted by inherent and affinitative elements" and "all things are idealistic phenomenal manifestations", we have the dominant thread running through all the Buddha's illuminating teachings regarding the nature of the universe. But here we must note that the theories of the Buddha are not mere speculative deductions. He first won his wisdom in the school of practical experience before he passed it on for the benefit of those who had not attained to the same degree of enlightenment. Again we may say, then, that the new philosophy must undertake that which is beyond the province of science, and that it is Buddhism's task to lead philosophy to deeper insights in order that we may obtain a clearer, a more penetrating and a more concrete view of the universe.

B. Buddhism and Morality

Mankind is greatly indebted to science for the many things which, through the use of tools and modern methods, it has made available to enrich our lives. But while science has made this great contribution to our material welfare it cannot be said to have made a great contribution to morality. It has, in fact, rather shaken the old foundations of morality which philosophy had laid down. It also has utterly upset the basis of morality that had been built on the religious belief in gods. The result is that the whole human race has found itself without any accepted basis for morality.

Again science has raised standards of living, increased human wants and helped to conquer nature, but at the same time it has brought on a condition of world unrest and tension. It has led to conflicts that make our times the most difficult of all times. In primitive times men found it difficult to cope with wild animals, snakes, floods and natural calamities. They found it hard to provide food, clothing and homes. While mankind no longer fears these former dangers and is able to meet the requirements of these higher standards of living, yet it is not able to find a solution for the greatest problem that confronts it—the loss of a basis for morality. Standards of life have been raised, knowledge has been increased and tools have been perfected but for want of a moral standard all these have been degraded to base uses in the efforts of men to satisfy their selfish desires. This has led to conflict and slaughter, to racial, class and international struggle. Men everywhere seem to be giving expression to their selfish animal desires. An atmosphere of strife and murder seems to have spread all over our earth. And sad to say this distress does not arise from external causes, such as wild beasts, but from the hearts of men. In their efforts to satisfy their selfish desires at the expense of others men are working disaster for both the present and future generations.

It is only through morality that men will be able to relieve the world of this distressing condition. But this morality must be a world morality. Nothing racial or provincial in its scope will do.

We find on examination the following reasons for the overthrow of the older morality based on philosophy and religion. First, it was based on divine authority, on the idea that men are sons of God rather than on the nature of man himself. It was based, also, on one particular type of thought and thus lacked universal compulsion. Probably Buddhism alone will be able to furnish a faith suitable for the present and the future. For it is only on the basis of the Buddhist world view that a unified view of life can be worked out. Buddhism alone can re-establish the moral standards needed by mankind.

The Buddhist teaching regarding the nature of the universe has nothing of the mystical or mysterious in it. Not only did it overthrow the traditional theistic religions of India, it also asserted that there is no unchanging basic reality back of the universe. It asserts positively that there is in the universe no such thing as an

independently existing individual thing. Everything great or small is made up of a union of many units or elements in a successive continuity of moments of time. Furthermore, in this great universe of composite assemblages no one thing can annihilate another without annihilating itself. The universe is just these phenomenal assemblages of elements and what is called reality is itself a result of this same process.

Now when this cosmic view of Buddhism is applied to morality it means that there is an inescapable mutuality in life. In working good or ill to another, one is bringing good or ill to himself. Let me explain. The group is the source of the life of the individual and the individual is not able to put himself outside the life of the group, so if one injures the group he is injuring himself and if he benefits the group he is bringing good to himself. He is either destroying the source of his own life or nourishing it. He is one of the units which make up the nation or society. The unit depends on the whole and the whole depends on the unit. Thus good and injury, gain and loss must be shared or suffered together. One common principle runs through both the universe and society.

What is, after all the primal force or principle back of the universe as constructed and society as organized? In this place we must recognize that while so-called material things are creatures of active intelligence human beings themselves have self-consciousness. However small this spark of self-consciousness may be and however elusive, it is in this that all our experience lies. If we only have faith in ourselves we are able to change society and even the universe. This is what we mean when we say that all things are idealistic phenomenal manifestations.

We see from the above that in our relationships in society there is an appropriate amount of liberty of thought and action. There is also a corresponding degree of responsibility. We must then devote ourselves to the promotion of the good and to the diminishing of evil. Thus we find opportunity for the practical application of Buddhism in society and in the universe.

Further discussion of Buddhism might be divided under three headings. We might point out first that the basis of Buddhist moral teachings grows out of the recognition of this mutual relationship between the self and others. There is the relationship between my own body and that of others, or between the smaller group and the whole race or even the universe. The whole cannot separate itself from the individual and the individual cannot exist apart from the whole. Second, we might point out the negative virtue of non-injury to others. Then there are the positive virtues expressed in helping others. These latter two deal with conduct growing out of the relationship mentioned in the first. This is what Buddhists call good works or deeds.

What the human race lacks is men who realize this principle of mutuality and who benefit themselves by helping others. Such are what the Buddhists call Pusas. The Pusas are not idols of mud and wood but rather great thinkers who have reconstructed the world

and society. He is a Pusa who has a mind such as these have. But for him who would become a Pusa there is one inescapable condition. He must fully understand and practise the Buddhist doctrine.

—=0=—

"The Crux of the Rural Problem"

O. J. GOULTER

WHAT is the "basic need" or "the crux of the rural problem" in China? How many of us, even though we may have spent half a lifetime in the rural task itself, can tell? Probably not one. The fact-finders with a wealth of data, careful investigation, and broad background of scientific training in dealing with intricate problems, come as near telling us as anyone can. Dr. W. A. Anderson in the chapter entitled, "Rural Conditions and Missionary Work" in the volume called "China", volume five of the supplementary series of the Fact-Finders' Reports, tells just what he considers the "crux of the rural problem" to be. The method adopted by this fact-finder was thorough and scientific, and we who are interested in the missionary task betray a strange lack if we fail to benefit by his excellent piece of work.

As one reads this chapter one cannot help thinking how freely we missionaries as a group condemn the ignorant country farmer for his dependence on some devil-chasing superstitious practice to rid himself of cholera or typhoid, when he might easily avail himself of the latest medical science; yet at the same time we ourselves cling with equal tenacity to ineffective methods in the conduct of our missionary work. Like the ignorant farmer we too often scorn to avail ourselves of the contributions which sociologists and economists have to offer as an aid to more effective missionary work.

Dr. Anderson offers just this sociological and economic help. He states his aim as follows: "The aim is to state the chief findings with respect to these socio-economic backgrounds, and to show how the rural program of Christian missions is adjusting itself to them." Dr. Anderson made a thorough investigation of rural work as it is now carried on in a large number of widely separated places. He shows a very intimate knowledge of the situation as it is at the present time in the rural mission field in China. He has also availed himself of the mass of material prepared by others who have spent many years in studying this field and accumulating data. In his handling of this data Dr. Anderson shows the same judicious scientific attitude which he enjoins upon the rest of us in the prosecution of the missionary task. Following the scientific method, in Section I of the chapter, he states first the situation as he finds it, giving all the conditioning factors possible. In Section II he tells what the church is doing now, and then, in Section III, what agricultural colleges and other institutions are doing. Finally in Section IV he states his conclusions simply, clearly, and practically. Many of his suggestions could be readily applied by those who are on the

field without having to wait until the whole missionary program is recast.

In the brief space allowed for this article it is impossible to give details of Dr. Anderson's review of the situation and his description of what is being done in face of the situation in the field, so I shall merely give a brief resume of his conclusions as given in the fourth section of the chapter.

His first recommendation is that "a program of agricultural and community betterment should be given much larger place if the church is to influence the rural people in any significant measure." It is most obvious that those missionaries and Chinese pastors who through ignorance or misunderstanding, scorn the idea of participating in "agricultural and community betterment", will never countenance such a movement, and hence Dr. Anderson makes his second recommendation, which he describes as the "basic need" and the "crux of the rural problem."

Second, "attention must be concentrated upon the training of rural missionaries and pastors." It is obvious that those who have been trained in the theological seminary exclusively to "preach the gospel" could hardly be expected suddenly to switch, say to a campaign for treating seed wheat in the district for the elimination of ergot or other wheat diseases. Also it is obvious that however willing a rural worker may be to undertake such a campaign, he is helpless unless he knows how to do it. Hence the urgent need for more adequate training of rural evangelistic workers.

The third recommendation is that, "The number of agricultural missionaries could well be increased."

The fourth advises strengthening the personelle of the College of Agriculture in Nanking. To most of us who know the relative efficiency of the College of Agriculture in Nanking, and the ordinary rural evangelistic worker, this seems truly like giving to him that hath and taking away from him that hath not even that which he hath. However this is the recommendation.

The fifth recommendation advises concentration of rural evangelistic work on fewer centres where the prospect for successful work is more promising, even though it means the closing of other weaker centres.

The sixth suggestion is that in a few centres, "rural reconstruction units" should be established as has been so often recommended by Dr. Butterfield.

In the seventh recommendation the author confesses he does not have a solution for the problem of self-support for the rural church. Most rural churches are too poor to be self-supporting with their present membership. Nevertheless Dr. Anderson advises the reduction of mission grants for the support of pastors. He leaves the problem of support for the rural church unsolved.

We might note that Dr. Anderson has failed to suggest district or mission organizations which could aid struggling rural churches to

develop their programs by means of a team of rural workers visiting each church to hold institutes, organize Thousand Character Classes, hold clinics, etc. Doubtless this method is to some extent implied in the "rural reconstruction unit" or "larger parish" idea mentioned in recommendation six. Certainly every mission working in the rural field in China should have a rural organizer—or a team if possible—who is capable of organizing thousand character schools, rural institutes, rural exhibits, etc., in all the country parishes of the mission. He could go from church to church and direct the pastors in their rural programs. This method implies better training for rural work, and it and every other suggestion one could make goes back ultimately to what Dr. Anderson describes as the "basic need" and the "crux of the rural problem," i.e., "the training of rural missionaries and pastors." Cornell University in America and Nanking Theological Seminary in China are rapidly becoming trail blazers in helping to train these two groups respectively. It behooves all of us, if we value the suggestions made by Dr. Anderson in his excellent study, to seize the first opportunity to avail ourselves of the provisions offered by these or similar institutions for the more effective training of both rural missionaries and Chinese pastors. Undoubtedly as a result of this excellent analysis of the situation great strides will be made in the near future in training all types of rural workers and so in meeting this "basic need."

—=0=—

"Some Major Problems of Christian Evangelization in China"

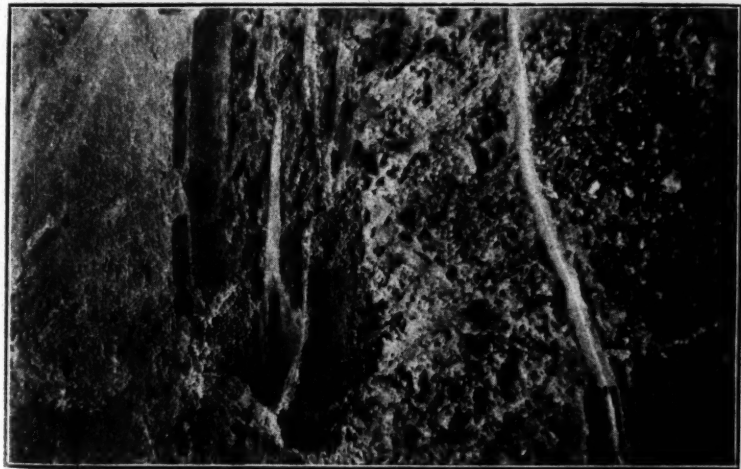
A. J. FISHER

THESE are discussed by Dr. H. Paul Douglass in the first chapter of volume V of the "Laymen's Foreign Missions Inquiry Fact-Finders' Reports." The difficulty in writing a review of this chapter of 175 pages is that it is itself a condensation of a vast amount of material.

The Introduction gives a panoramic word picture of Christian evangelization as the Fact-Finders saw it in China. One gets a certain thrill in reading about the magnitude of the Christian Movement, its increase, and the large army of missionaries engaged therein! Such topics as: recent tendencies, decline of the number of missionaries, and their distribution, methods of evangelism, natural and inherent influences, factors of gain and loss, and others, are examined in an able and critical yet sympathetic way.

The "Major Problems" are examined under seven main headings. On each one of these I wish to comment.

1. **Comprehensiveness of Missions.** In examining this question the statement made by the International Missionary Conference at Jerusalem 1928 is taken as "a point of reference." The statement reads:



I.



II.

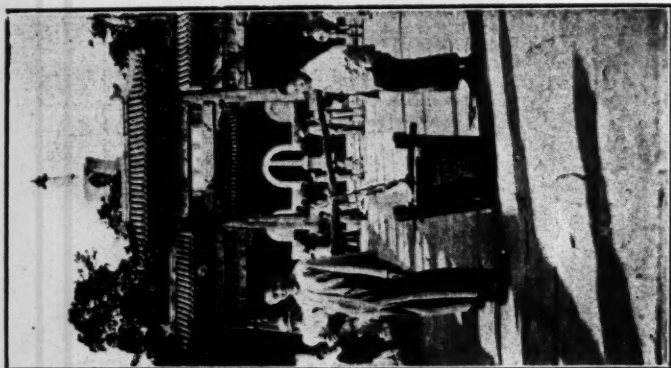


III.

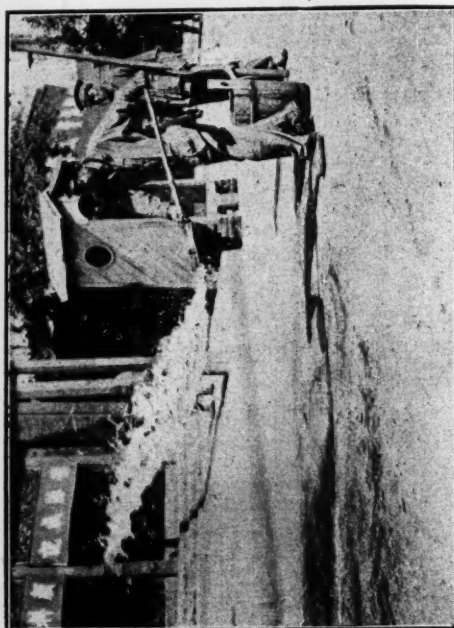
CHINA'S FAR-WEST.

I. Ruins of Ming Dynasty Fort. II. Yu-Chi'ee Gorges on the way to the Chiang Country III. Flying-sand bay above Wenchuan where sand blows up the hillside every afternoon.

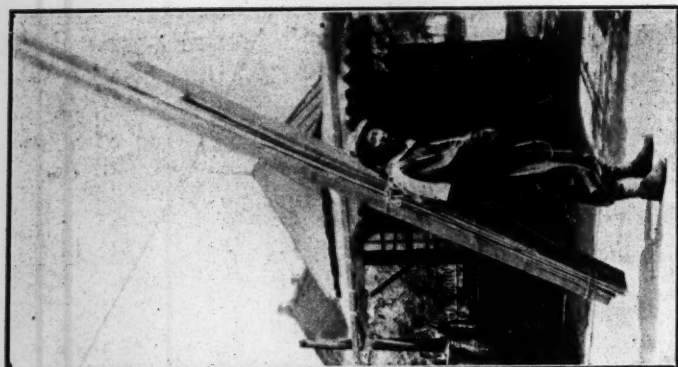
Photos, Rev. T. Torrance.



I.



II.



III.

SOME OF CHINA'S TOILERS.
I and II are scenes in Peiping; III is a scene in
Harbin, Manchuria.

"The one inclusive purpose of the missionary enterprise is to present Jesus Christ to men and women the world over as their Redeemer, and to win them for entrance into the joy of His discipleship. In this endeavor we realise that man is a unity, and that this spiritual life is indivisibly rooted in all his conditions—physical, mental and social. We are, therefore, desirous that the program of missionary work among all peoples may be sufficiently comprehensive to serve the whole man in every aspect of his life and relationships."

The Fact-Finders set themselves the task of applying this as a measuring rod to the situation in China. Much valuable data are gathered. A great deal of space is given to personal opinions. The conclusions of individual members of the staff gives interesting insight as to the angle from which they themselves viewed the question.

Their contention is that so far as the Jerusalem statement is concerned "in spite of the prevailing assent the Christian Movement *does not* actually exhibit the measure of comprehensiveness which the declaration contemplates." On the other hand they conclude this section by saying "that what *China* means by comprehensiveness* is increasingly realized; but not to the degree that it is theoretically approved."

2. Adaptation and Indigenization.

In this section the following questions are explored:

"How far are the missions reproducing the sectarian divisions and theological standards of the West rather than fostering a movement that is faithful to the lessons of Christian history, but freely adapted to the genius and cultural heritage of the people?"

"To what extent are the best elements in the national religions and culture embodied in the faith and practices of the missions and younger churches, or to what extent is there a tendency to carry over unmodified sectarian divisions, patterns of thought, forms of organization and practices, and with what effects? What further modifications are needed?"

"How far has there been a tendency to develop Christian groups and communities unduly foreignized or insulated from the surrounding society?"

The definition of an indigenous church made by the China delegation to the Jerusalem Conference in 1928 is regarded as "an epoch-making definition." It reads:

"By indigenous church we mean a Christian church that is best adapted to meet the religious needs of the Chinese people, most congenial to Chinese life and culture, and most effective in arousing in Chinese Christians the sense of responsibility."

A prescription for indigenization is given as follows:

"By seeing to it that in all the problems of the Church's faith and order, its government, finance and propagation, Chinese initiative should have entirely free course, and that the Chinese members may realize the ultimate responsibility, as also the spiritual and formal authority, to be their's and their's alone."

This section is a very valuable contribution to the study of this subject. Some of the more vital issues are taken up and critically examined. They are: (1) "Relation to changes in Western thought" (2) "Revolt against the missionary version of Christianity" (3)

*Correctly quoted but apparently an error for "Jerusalem." Editor.

"The Foreign aspects and characteristics of the Christian Movement in China." (The anti-Christian Movement is said to be, in large measure, traceable to the "uncomprehending and unsympathetic" attitudes of the missionaries towards China.) (4) Adaptation to Western forms and creeds; arguments pro and con. (5) Resistance and accommodation, types and degree of adaptation and modifications needed.

The conclusions are best given in the author's own words:

"(1) Unless negative adaptation is counted, cases in which Christianity has been modified to harmonize with Chinese tendencies are numerically not numerous.

"(2) Where adaptation has taken place deliberately, its expressions are generally not radical. The church structure, under its Chinese roof, remains a place for Western forms of religious service. The 'free' doctrinal statement of Chinese groups that have renounced allegiance to old creeds, substitutes something more nearly confessional in form, but with little suggestion of new insight or emotion; it virtually respects universal ideas.

"(3) Active experiments in adaptation are, in the main, limited to small groups of intelligentsia. They are strikingly absent in most of the independent urban churches, which are free from foreign control and have money enough to command their own means of expression, but which prefer to follow the Western patterns now dominating the externals of the Chinese city.

"(4) Finally, Chinese interest in indigenization is much less directed to the adaptation of either forms or faith than it is to the control of the church's machinery and material resources."

3. Transfer of Responsibility and Control.

The problem:

"Are responsibility and control in Christian institutions and activities being transferred to Chinese as rapidly as they are prepared to carry them? Are the missions taking adequate measures to facilitate this process?

"What have been the most effective means used to develop self-maintaining, self-propagating churches led and controlled by Chinese?"

Two tendencies are noted; one to realize the goal of complete control and one to resist or modify this effort.

It is not to be wondered at that the "Fact-Finders" found this subject "exceedingly complex and perplexing." For every fact discovered another can be found to offset it! They discovered, on the one hand, that there are "many missionaries who hold that it is unsafe to trust the formulation and statement of the Christian faith to the Chinese. This instinct to guard the faith seems to underlie much of the disinclination to surrender practical authority, rather than a desire to continue administrative power as such." On the other hand, there are scores of missionaries who welcome the transfer of mission work to the church as a sign of progress, and are willing to trust Chinese Christians under the guidance of the same Holy Spirit, who guides them in their efforts to formulate the Christian faith.

The Chinese attitude stated in a "nutshell" is:

"You foreigners have instinctively made Christianity in China over into your own image because you control it. Give us the control, and we'll do the same thing in time without conscious effort. Your foreignization of Christianity was

instinctive rather than deliberate; while we, in our turn, cannot now tell exactly how or what modifications to make, we are sure that time will take care of the matter."

4. Missionaries.

In 1930 there were 6,346* Protestant missionaries. Confession is made of the inadequacy of this section.¹ "The staff did not investigate the missionary professionally, nor try to collect systematic data as to his virtues or shortcomings, nor make an objective study of his work." They do, however, discuss a number of live issues such as: readjustments of policy—their status—their pay—their need—desire of Chinese Church for their services—the relation of the missionary to expansion—their moods and attitudes.

The following quotation from the author of this chapter will set at ease many serious questionings as to the capacity of missionaries that were raised by the early "releases" of the Appraiser's Report:

"The staff confessedly has no convincing evidence that its own impressions of the average caliber of missionaries are right. Perhaps there is no unity of impression in the staff. While the writer is entirely without objective standards of judgment, it does not appear to him that missionaries in China are inferior to similar types in the most nearly comparable positions in church, school or hospital in the United States. One feels that one could name, and possibly that one would like to dismiss, a considerable number of conspicuous misfits. One senses that the rough experience to which many missionaries have been subjected, and their uncertainty as to the future, have shaken their morale seriously, perhaps beyond what they themselves recognize. One inevitably assumes that a general improvement in the caliber of the personnel of any movement is highly desirable and would add crucially to its success. Nevertheless, confronting the extraordinary difficulties, both objective and subjective, which over-match even the strongest and the best, one does not find the specific charge that missionary quality is below par can be sustained."

5. Chinese Self-Support and the Use of American Money in the Financing of the Christian Movement.

The problems explored are:

"What have been the most effective means used to develop self-maintaining, self-propagating churches led and controlled by Chinese?"

"What, if any, economic and psychological conditions make it desirable to change policies in regard to the use of American money; and what changes would be thus suggested?"

"What notable instances have there been of Christian work developed by Chinese without mission grants?"

The situation as discovered is summed up thus: "The current situation, in a nutshell, is one in which the missionaries seem to be pushing the self-support issue under the stress of shortage of funds, fortified by the sense of psychological advantage in connection with the discussion of self-control. The Chinese are readily admitting the principle and accepting the formula of the gradual reduction of subsidies; but the situation bears marks of a stampede rather than of a reasonable development of policy, and, in the writer's opinion, is characterized by plenty of loose thinking."

*This figure is somewhat higher than Mr. C. L. Boynton gives. The number of missionaries in China at present is 5743,

Mission methods of accounting are criticized. This criticism seems to come from the fact that the Fact-Finders could not discover the total costs of supporting the Christian Movement in China and the distribution of these costs between foreign and Chinese sources. No doubt some one more familiar with ways of doing things in China would have gotten better results. Mission accounting is as a rule systematic.

The financial ability of Chinese for the support of existing work in the way started and carried on by missions is a question for serious consideration. Dr. Anderson shows that the average income of a farm family is from less than \$50.00 to nearly \$400.00, a sufficient commentary on their ability for maintaining existing work.

Financing of Christian schools is summed up as follows:

"(1) There is a great and increasing Chinese demand for education under the auspices of Western missionary agencies, but increased opposition to Christian training within the schools.

"(2) Under this demand, tuition charges can be increased and numbers of pupils multiplied.

"(3) This contributes greatly to the self-supporting capacity of the lower schools, but is relatively a much smaller factor with the colleges.

"(4) If the Christian conscience is willing to maintain the schools on the basis of maximum fees and attendance (although it involves less availability to the Christian constituency and an increased number of non-Christian pupils), self-support on the present basis can often be approximated; but is still doubtful on the basis of maintaining educational leadership.

"(5) The ultimate decision obviously follows one's judgment as to the Christian significance of service on such terms implying as they do diminished use of Christian forms and deliberate Christian influences in education."

With regard to medical work we are told that city hospitals can be virtually self-supporting. Second rank hospitals in smaller cities can be eighty to ninety percent self-supporting; but in the rural communities they will have to depend on philanthropy for a large part of their support. On the whole the conclusion is that "it is not likely to be less costly to Western supporters of missions."

Social welfare enterprises are by "nature essentially philanthropic" and therefore will not release the strain on Western givers.

Two paragraphs on Prospects of Chinese Self-Support are worth quoting in full.

"Summarizing the entire series of evidence relative to Chinese self-support of the Christian enterprise, it appears that the church may properly ask, and by sufficient pressure secure, an appreciable addition of Chinese contributions under its present system of operation; that delocalized church supervision, leaving the local community to volunteer leadership, will make further reduction of subsidies possible, but will use up much of the savings on improved supervision; that secularized schools can make further savings on the present level, but will cost as much or more if they are to be improved; that city hospital work can largely support itself, but that the almost unmet need of rural medical service will have to be philanthropically maintained if at all; that proposed substitutes for Christian values formerly secured by the schools will have to be primarily financed by subsidies; and that the maintenance of the standards and leadership of schools, hospitals, and philanthropies alike will probably bring up their costs faster than the possible increase of support from Chinese sources,

"All this might be radically changed if a non-institutional version of Christian propaganda were seriously attempted, and the Christian Movement could dare to risk its future progress entirely upon the willingness and ability of Chinese Christians to support the work. That this would mean vast reduction in the magnitude of the present work, and probably also in its standards, is probable. To the present writer, at least, this seems a cost not worth paying unless the Christian Movement wishes to be consistent and withdraw the free services of missionaries also. This, as has been shown, is not seriously contemplated at present by any considerable body of opinion."

Basic necessities of the average income of Christians he figures take 84% to 90%. This points to modification of the basic system of local churches, from salaried preachers to unpaid lay ministers. This does not apply to cities where many self-supporting churches already exist on the basis of salaried pastors and preachers.

The question as to whether "a Christian brotherhood could be established dependent primarily upon the communication of spiritual impulse, upon spontaneity and contagion" is considered "not now within the range of practical measures for the self-support of the Chinese Church." Is this really the case? In the present financial distress this would seem the only hope for many country Christian groups. In much of the discussion in this section western money is considered as an obstacle to spiritual growth. This is not necessarily so. Western money is not bad in itself. Only as money is given to such an extent as to smother local support does it become bad.

The conclusion to this section is that the financing of the foreign mission staff is after all the biggest part of the financial burden; if Christianity is willing to start just where it is now and leave it in Chinese hands to do what they can funds can be very greatly reduced; when Chinese self-support has done its best under present circumstances there will still be the same need for foreign funds; should funds be reduced the quality of work done will be greatly impaired.

6. Relations with the Government.

In this section the issue is as to "what should be the policy of the Christian schools in view of the attitude and regulations of the Government." For background they explored the "Earlier Phases," of the relationship of the foreign missionary to the Government. His status as a foreigner, his civil rights, residence, travel, tenure of property, and the right of propagating his faith are critically examined. Several years have passed since the Fact-Finders made their investigation. Their prognosis with reference to mission schools has been justified:

"While, then, no one can know positively in advance, there is a fair probability that the Government may, without too great delay, swing back to a more characteristic and reasonable attitude in its attempts at school regulation, particularly if schools shall prove themselves strongly sympathetic to the legitimate educational efforts of the nation."

The final sentences of this section seem eminently fitting:

"The political genius of China, however, commits it to control through practical compromises. A group of Christian schools which are demonstrably useful, notably of high standing, vigorously patriotic and cooperative with the nation's educational life, and for which there is a strong local demand, may well ac-

comply more for actual freedom than can be secured by conflict over constitutional issues."

7. Results.

The question here is:

"What definite evidences are available of changes in individual or group habits, standards, attitudes, and living conditions, brought about primarily through Christian agencies?"

"What distinctive results, if any, have been achieved by Christian institutions as compared with corresponding non-Christian institutions?"

The worthwhileness of the whole Christian Movement of course depends on the answer to this question. In their search for an answer to this question they discovered first of all that the Christian Movement has had a very definite reaction in China both by "qualified admiration or extreme aversion." Also that Christianity *has had* a tonic effect on the "ideals, standards, and aspirations of the more progressive institutions of China." The large number of Christians in government service is considered significant. Social reforms are frequently mentioned as a fruit of Christianity. The leavening influence and modification of customs in the whole life of the nation is mentioned by some.

Harmful results have not been allowed to slip by. The following are listed:

"Superficial evangelization, leaving behind many persons weaned from old attachments and only half committed to Christian standards.

"Pauperizing of many groups through long-continued financial aid to churches and schools.

"Foreignization of converts, including ignorance of Chinese culture.

"Wholesale denunciation of non-Christian faiths, due to ignorance and failure to seek acquaintance with progressive representatives.

"Tendency for Christians to flock by themselves and avoid association with non-Christians of good character.

"Failure to seek friendly, cooperative relationships with groups and institutions.

"Use of political and economic pressure by missionaries or Government officials."

The actual test, however, comes when the results of Christianity are applied to real change in the personal life of individuals. Testimonies given by individuals as to the superior personal qualities of Christians among the Chinese are:

"New motivations and joy in life; honesty and trustworthiness; courage under trial; and release from habitual fear. That these are characteristic fruits of Christianity is asserted in various phrases."

The value of the church to China as conceived by some of the Christians themselves are tabulated as follows:

"Formation of character.

"Established schools and hospitals.

"Extensive preaching.

"Pioneering and demonstration in solving social problems.

"Upholding Christian ideals before leaders of nation.

"Discarding foreign political and military protection.

"Espousing cause of laborers and farmers."

One paragraph may be quoted that sums up the author's own reaction:

"Here then is a group of actual Christians who are also Chinese. At the points in which their differences from foreigners were measured, they are seen to have been significantly influenced by Christianity; but at the same time within limits. They have, in the long run, put their own stamp and interpretation upon their Christian attitudes in conformity with the fairly intelligible laws of behavior of groups undergoing social transitions. This, to the present writer, seems entirely creditable to all concerned."

As to theological views they discovered among the Chinese leaders a "very considerable trend towards a liberal theological position."

Concluding Observations.

An attempt has been made in the above remarks and quotations to indicate a few of the "high spots" in this most interesting and helpful study of the "Major Problems" that confront the Christian Movement in China. One is impressed with the deep insight into the nature of these problems that is exhibited in this chapter.

The conclusions may not all be justified. In a few instances they rest on too limited research. The Fact-Finders took their job seriously. They fearlessly sought for actual facts and conditions as they really are. The problems were simply too big and the time allowed for investigation too short. It is, however, a very valuable contribution to the study of missions. To those actually in the work in China, both Chinese and foreigners, it is indispensable as an aid and corrective to their work.

—=0=—

In Remembrance

"THE DOLL LADY"

BY this title Miss Marie A. Dowling, of the Northern Baptist Mission, was affectionately known. On May 2, 1934, in Newton Centre, Mass. she passed from death to life eternal. Many do not know that for ten years she has bravely fought a losing fight, yet she won the victory. Facing the knowledge that no doctor's skill could effect a cure, she ever kept her cheery spirit. To the last she worked for the Chinese and the Industrial Mission.

This Industrial Mission is situated in Shaohsing, Chekiang, and is widely known throughout China, as well as in many parts of the U.S. The designing, the teaching of the workers, the building up of the business, putting it on a firm foundation, was the work of this gifted woman.

She first came to China in 1893 as an evangelistic worker, but in two years was obliged to return to the U.S. because of a nervous breakdown. The Board was slow in returning her on account of this health condition, so she took a position in a laboratory, where she was employed in the making of microscopical slides. Her work was so fine that she could have remained there holding a responsible place, but her heart was in China and she continually tried to get back. God was preparing her, and this ten years in the laboratory was not lost time.

Some in the homelands seem to think that the early type of missionary gave no thought to the economic conditions of the people. But from the beginning, as Miss Dowling went in and out of the villages or visited in city homes, she was grieved by the extreme poverty, or the conditions under which people were working to make the "spirit money," for which Shaohsing is noted. Her ear was ever open to their cries of need, and so was her pocket book.

From that pity, that understanding of their great need physically as well as spiritually, she began her life work of teaching them to earn money by doing hand work. Her infinite patience with the most stupid, her loving kindness went hand in hand with her gift of the Gospel message. She thought—and she was continually impressing it upon her workers—that fine work, well done, was a witness to one's Christian character. Bad work with flaws, to be passed off on unsuspecting customers, was not Christian, so they were taught to put their Christianity into practice in the Shaohsing Industrial. That was her ideal, and no wonder her work has been called "The best brought into Shanghai."

Again before the Social Gospel was so much talked about, she from the beginning made a point of giving adequate wages for work done. She would patiently set herself the task, and time her work, giving days of thought to what ought to be a daily living wage for these women. Some criticised her for the amount she paid to them, saying that she could never make a go of the industry if she paid such high wages. A certain business manager threatened to open a branch in Shaohsing and employ her women, thinking to get hold of the cross-stitch more cheaply and run her out. Calmly she went on, never losing her temper, laughingly saying, "Come on, room for all!" She kept the respect and the trade from that firm.

This Industrial Mission has paid its way, at times it has given work to over 200 women, not only paying all its expenses but the full salary of one missionary, building its own plant, all the results of the efforts of one frail woman. Not a business woman, we thought, an artistic woman, yet God used her to build up a successful business, and used that for the building of Christian character amongst the women in Shaohsing.

Our Book Table

CHINESE ETHICAL IDEALS. *Frank Rawlinson. Collège of Chinese Studies, California College in China, Peiping (Peking), China. In China \$1.25, silver; abroad \$0.60 U. S. currency: postpaid. For Sale Kwang Hsueh Pub. House.*

The subtitle of this book, "A Brief Study of the Ethical Values in China's Literary, Social and Religious Life," sums up very appropriately its contents. It is a brief study, yet it is at the same time the product of keen insight and clear analysis. The author, in one place, remarks that "Chinese writers do not put their ideas together as I have done above." For this very reason most foreign readers find it difficult to know just what is really taught in Chinese literature. This well systematized study will fill a real need at this point. It will also serve as a well-laid foundation for those who wish to do further constructive work in this field.

Writers on things Chinese are constantly tempted to over-simplification and immature generalizations. The reader feels that in this work there has been a studied effort to avoid these errors. If the author has erred on the other side it is because a truthful presentation of Chinese ethical ideals is not a simple matter. It requires constant balancing or offsetting of one fact by another in order to bring the various ideals into proper relief.

One of the outstanding impressions made on the mind of the reader of this study is the richness of the ethical heritage of the Chinese people. Every true lover of high ideals will be thankful for all the fine ethical flowers found in this Chinese garden. He will not wish to crush one flower but will rather endeavor to help eliminate anything that might manifestly be classed as weeds and to enrich the soil so that this land may become more truly and fully the garden of God. The Christian missionary, especially, will rejoice to find so much that is in harmony with Christian ideals and that can be incorporated into the presentation of the Christian message. The reader will probably be reminded of the contribution that Dr. Warren Stuart has recently made in this particular field.

Since this study was developed in connection with language school classes and is issued by the College of Chinese Studies in Peiping, I venture to make a few suggestions to the students who will doubtless find this work on their reading lists. Read and re-read this book until you are thoroughly saturated with the material it contains. Then, as able, thoroughly familiarize yourself with the best of the literature in Chinese on which this study is based. If you are a western pagan it will give you a challenge to ethical living that will be much needed when you are tempted to "slump." In case you find yourself unable to live up to it, it may at least serve as a schoolmaster to drive you to seek some superhuman Power to help you. If you are a missionary—and presumably at least partly Christian—you will find here a wealth of ethical teaching that will prove very challenging in your own life as well as very useful in re-enforcing the Christian message. F.M.

CHINA'S GEOGRAPHIC FOUNDATIONS. *A Survey of the Land and Its People. George Babcock Cressy. XVII and 436 pp. Illustrations, maps, and Tables. New York: McGraw Hill Book Company. \$4 U. S. Currency, Shanghai United Book and Stationary Company.*

This comprehensive account of the geography of China gives in an accessible form the results of the latest studies in the subject without leaving out the well established and better known ideas of the older authorities. The maps are clear and easily read; the numerous illustrations are exceptionally well chosen to illustrate the points the author is emphasizing; and the statistical tables, although of necessity frequently based on rather unreliable sources, have been carefully edited and give a mass of information to those who want it in figures.

The book will clarify the ideas of the foreign student who thinks of all China as like one particular part which he has seen or about which he has read or heard. It meets, also, the need of a suitable text for college students in China, who are generally very deficient in the knowledge of the geography of their own country. The author's sympathy and liking for the Chinese people should enable them to accept his frank statement of conditions as he finds them.

The book is an outgrowth of Professor Cressy's seven years of teaching in Shanghai University and 30,000 miles of travel in twenty-two different provinces. After three preliminary mimeographed editions, the finished manuscript was in the hands of the Commercial Press and nearly ready to appear in print when their plant was destroyed in the War. The book was then completely re-written.

After chapters on the people, topography, climate, agriculture, mineral resources, and trade of the country as a whole, the author gives a chapter to each of the fifteen regions into which he divides greater China exclusive of Outer Mongolia and Tibet, which are not discussed. The first part of the book shows the unity of the culture which has evolved in the long period of isolation; the second part emphasizes the adaptations that have been made to the physical conditions more varied than in any other country in the world.

"Almost everywhere man has long utilized the resources of nature up to the limit of the tools at his command." Contrary to the common belief, crop yields compared with other countries are high. China's fundamental problem is over-population. Opening up new areas to the plow in Manchuria, and the northwest, drainage of swamps, irrigation, planting of better seeds, improved farm management may help solve the problem. But in the past when production has increased, there has been a corresponding gain in the population and the standard of living has remained as low as before.

The author doubts the possibility of China becoming a large scale exporter of manufactured goods because of deficiencies in such essentials as petroleum, copper, sulphur, timber, and iron. He seems to underestimate China's advantages for manufacturing, coal and water power, a huge national market, and potentially efficient cheap labor.

Little space is devoted to cities, the author maintaining that China has never had an urban civilization. Political problems are also neglected. The question of Manchuria's future is passed over with the remark, "All geographic signs would seem to point to China as the ultimate, political, industrial, and cultural power in the Orient." Another criticism might be made of the confusion that arises from the use of English, metric, and Chinese units of measurement. Would that books could be written with the metric system alone.

Minor criticisms apart, as Owen Lattimore says in the *New York Times Book Review*, "It is based on sound knowledge and thorough preparation; it fills a need which has long been obvious." Teachers of geography as well as all interested in the fundamental problems of China will agree with him.

J. R. Norton.

THE PAGEANT OF CHINESE HISTORY. *Elizabeth Seeger. Longmans, Green and Co., London, New York, Toronto. U. S. Currency \$3.00.*

This is intended to be a child's history of China. The author prepared the outline of it while endeavoring to widen the history course she was then giving in a progressive school in New York City. In the books available as possible texts China and India were either skimpily treated or left out. So she set out to fill the gap so far as China was concerned. Her own interest is thus explained. "Surely, though perhaps I speak with partiality, there is no history more thrilling and delightful than that of China." Having this glowing interest she was able to weave into colorful language what she discovered. The style is that of the narrative that children of the age mentioned would appreciate. Nowhere

so deep that a child would be left floundering in metaphysical depths and yet including sufficient of Chinese ideals to suggest the frequent loftiness of their thought. The narrative, not bothered with footnotes—which children would not read anyway—begins with the legendary period, 3,000 B.C. and comes down to the time of Sun Yat Sen. There is no attempt to appraise China as seen through the eyes of foreign missionaries and business men. Rather the attempt is made to make the narrative a pageant of Chinese life. An adult may feel that the legendary and superstitious, though touched with beauty, are not always sufficiently distinguished from the factual. We imagine, however, that most children have that intuitive ability to make such distinctions themselves. In any event a class of the age for which the book was prepared should read it with interest. Doubtless, too, children would listen readily to its being read to them. It is the type of book that should help give China its proper place in the education of modern youth.

SINO-PORTUGUESE TRADE FROM 1514 TO 1644. *T'ien-Tse Chang*. Leyden. Late E. J. Brill Ltd. Pp. viii, 157. Paper covers.

There is in this book something more than its title leads one to expect. The first chapter describes China's Maritime Trade down to 1513, the last date being about the time when the Portuguese began to arrive. It is most useful to have this information as an introduction to what follows. The Portuguese arrived about 1515 and on the whole were well received by the Chinese, both merchants and government. Good exchange of goods was made and there was general satisfaction. The leader of the first two visits was Fernão Peres, a most excellent person to be the medium between two peoples who were strangers to one another. Under his courteous and friendly attitude relations were happy and harmonious. This good feeling did not last long, since Peres was superseded by Simao d'Andrade, who claimed full imperial authority. This man was pompous, haughty, arrogant and aggressive. He flouted the Chinese and despised their authority with the result that the former friendliness of the Chinese gave way to hatred. And thus began a tale of woe that continued for centuries and the fruit of which has not yet been fully gathered. It was said, years ago, by a prominent man in London that intercourse with the Chinese was difficult because in the 16th century they had been badly treated. Now this narrative shows that in the early days foreigners were welcomed. But through the conduct of an important agent dislike and enmity were engendered which continued for ages. In diplomacy, in commerce and all international intercourse success depends on the temper and wisdom of the agents.

Historically this work should be compared with Hudson's *Europe and China*. The author is to be congratulated. There is a long list of errata: but many more could be pointed out. The proof reading is defective. E.M.

GESAR OF LING. *Alexandra David-Neel and The Lama Yongden*. Claude Kendall. 70 Fifth Avenue, New York.

The *Gesar of Ling* is the Iliad of Central Asia. It is well to keep that in mind. The hero is well known to Tibetans and Manchus. His adventures are recited round Lake Baikal as well in the Altai Mountains. Temples to him have been found in China. And yet it is not known for certain who he was. It is suggested he may be connected with Kuan Ti. Also Gesar looks rather like Cesar. That great Roman did penetrate into mysterious Asia. Then what about Alexander the Great? Thus there are many possibilities. And the original work, is the nature of it Buddhist or solar myths?

This is said to be one of the popular works of Tibet rendered into modern speech by the author, who is a lady learned in the lore of the East and the author of several works dealing with the philosophy of China and so on. Most of the work is taken down as spoken by the lips of a holy man in Eastern Tibet. It is the most famous of all popular stories and gives the history of

Gesar. Who this Gesar was supposed to have been is told in the first chapter after a long introduction. There was great distress among the nagas and the world of men. It was necessary that a guru should be incarnated. Those above busied themselves. A mother was found through magic. And Gesar consented to be incarnated but on certain conditions. Though these were worldly and selfish, they were granted. What follows relates to what he did when incarnated.

This work reminds us of the sagas of the Norse people but it is not such pleasant reading. The absurd, the exaggerated predominate here. The conceptions range over the monstrous, grotesque, hideous, and the repulsive. And it is a popular book! We can only thank God that we are not as other men are; that we have not been surrounded in thought by works of imagination so crude. One is led to ask how it comes about that there are such vast differences in the stories and mythologies of the world. Has the cold and hard life of the Tibetan highlands, with the rarefied air of its high altitudes, anything to do with it? This is an interesting problem. It is well the world should have the book. It is well produced. M.

JOINT OWNERSHIP UNDER ITS TWO PRINCIPAL FORMS IN CHINESE LAW, COMPARED WITH FOREIGN LAW. *Chu Kao-Yung, Doctor of Law. 62 pp. Mex. \$1.80. For sale at Aurora University, 223 Avenue Dubail, Shanghai; at Hautes Etudes, Race Course Road, Tientsin, and at the Librairie du Recueil Sirey, 22 rue Soufflot, Paris.*

This book, which has just appeared in the Collection of Theses of Aurora University, treats of a question which in recent years has often occupied the Chinese courts. Joint-ownership of inheritances in fact comes up very frequently in China, where the customs of transmitting family property without division through several generations is still widespread. As a result of this, problems to solve which formed the object of regulations in the Ta Ts'ing Lu Li, and which the Civil Code has in its turn taken up. From this, too, an abundant jurisprudence, both on the part of the old Taliyuen and on that of the present Supreme Court; from this, numerous decisions of interpretation of the Judiciary Yuan.

The author, former student of Aurora University and lawyer in Shanghai, has made ample use of his studies of comparative law to throw light on the position taken by the Chinese Civil Code. He first of all exposes the two principal conceptions of joint possession which represent the French theory and the German theory, and shows how Chinese legislation was able to profit from these precedents, the influence of which is still felt. The study of Chinese legislation before and after 1929 takes up the greater part of the volume, treating in turn of joint-ownership of succession, its features, its limits, its liquidation, Chinese family property and that of civil societies.

An instructive work for all those who are interested in the present legislative evolution and the important transformations which it is effecting in the institutions.

MODERN INDUSTRY AND THE AFRICAN. *Davis, J. Merle, Macmillan and Company, London. 1933, pp. 425, 12s 6d.*

This volume presents the results of the first field project of the Department of Social and Industrial Research of the International Missionary Council. The Commission of Enquiry was under the direction of J. Merle Davis. It presents an intensive study of a typical situation in Africa, where alien forces are shaking the foundations of the old tribal life. In south central Africa are located reserves of copper which form over one-third of the world's known reserves of that metal. Northern Rhodesia with its copper mines was selected therefore as the place for study. It seemed a convenient spot to view the whirling currents of large scale industry, world commerce, international banking, wage

economy, colonial rule, European law, missionary activity, and the old tribal forces. To make a calm and restrained survey of these forces from the Christian point of view, to ask the mind of the World to face these problems in the spirit of fair play, is the purpose of this volume. It is a scholarly presentation of facts as they existed in 1932.

The changing position of missions in Africa and a brief historical survey furnish introductory topics. Then follow four main sections, each of which is an independent report of a member of the Commission. The problem is viewed from the standpoint of Sociology, Economics, Government and Missions. Each of these sections occupies about one hundred pages of well-written discussion. Each presents the good and bad features of the White Man's influence in Africa. The pictures of the large mining corporations and of Colonial Government are in the main commendatory. The volume concludes with a summary of recommendations from the Commission. They advocate the fullest possible co-operation between Government, Industry, Mission and Tribe in the building of the New Africa.

It is a rash student who predicts the future of Negro Africa in detail but no one doubts that the forces now at work south of the Sahara are to have results of vast importance for Mission, Government and great industries alike. The first faint outlines of the New Africa are beginning to appear. They will grow more clear as time goes on. All western organizations operating in Africa ought to face the facts presented in this volume. To ignore them is stupid.

"The Ostrich hides his head in the sand
He is a fair mark for the arrow."

J. H. Wiley.

TOWARD REUNION—WHAT THE CHURCHES STAND FOR. *Edited by Hugh Martin.*
Student Christian Movement Press, London, pp. 127, Paper 1/6.

This most recent statement on Church Union in Britain is planned as a text-book, with bibliographies and questions on each communion. A representative of each of six major groups tells what his denomination stands for. The Roman Church is not included because it is inhospitable to this idea of union. Unitarians are excluded because of their non-evangelical position. The author of each chapter writes for his own Church, but does not represent that Church officially.

The first chapter, written by the editor, points out the "Road to Unity." Rev. Martin believes that there is now much less divergence than there used to be. Presupposing agreement on the message, such as is found in the Jerusalem Report, he regards "our differences as enrichments." He adheres to the ideal of "unity in diversity," as expressed in the Lambeth Appeal of 1920. He insists that unity is important because "the progress of the Kingdom of God is held up by our divisions."

What would their co-religionists in China reply to the positions taken in this volume? Are our Baptist friends ready to give up "any historic position which can be shown to have outlived its usefulness?" Are our Anglican friends ready to consent to a "period of irregularity" for the sake of those who are rightly unable to cast doubt on their present ministry? Are our Congregational friends ready to repent about episcopacy if it no longer "menaces the doctrine of free grace?" Do the Friends among us agree that when the "principles of spiritual democracy" are more fully recognized, there will no longer be room for a Society of Friends? Do our Methodist friends consent that there is "no distinctive Methodist witness?" Are our Presbyterian friends willing to "accept permanent Moderators and even call them Bishops," provided that they are not Prelates? Paul G. Hayes.

WHAT I OWE TO CHRIST. *C. F. Andrews. Hodder and Stoughton, Warwick Sq., London. 1/- pp. 160.*

After passing swiftly through many editions in a more expensive form, the publishers have now made this autobiography available to all in a shilling edition issued but a little more than a year after the original first saw the light. It is impossible to add anything more to the gratitude of the numerous reviewers who have already paid their tribute to this book as a gift of God to our generation. In quiet prose of much beauty, a naturally reticent spirit tells of its debt to Christ. The reader is made aware, to his own deep searching of heart, how the author has always lived counting no sacrifice too great for Him whose gift of life is beyond all price. But there is no self-consciousness of this in the author. What we read as sacrifice, he simply . . . as a child . . . records as the joyous opportunity of service and adventure. With a limpid sincerity, as though in a talk with the Master Himself, he tells the story of his parents' loss of money and how it proved the best of all conceivable good fortune; he gives the account of his conversion, describes his recoil from his father's picture-book theology; his increasing difficulties with the Athanasian Creed and the High-Anglican sacramentalism are movingly set forth; and words almost fail him when he writes of all that India means to him. But this is merely the framework within which the spirit of the writer moves, and the book will be valued not so much for what is written, though that is important, as for the Christlike spirit in which it is written. The discerning will place this modern "Imitatio" beside A Kempis. H.G.N.

CHRIST IN THE SILENCE. *C. F. Andrews. Hodder and Stoughton, London. 5/- p. 317.*

This book is a sequel to, "What I owe to Christ," written in response to many requests, "for what I had written about my own life had struck a responsive chord in the hearts of unknown men and women all over the world." One insistent appeal ran through the letters he received. "Tell us more about your inner experience which was behind your outward activities. You haven't really told us yet what you owe to Christ, but only described your active life in the world. What we want you to tell us now is your inner life. For that is what you really owe to Christ." The author was eager to respond. But the fire would not kindle merely at his desire. The rush of life in the West, which he was experiencing after so long a time in the East, disturbed and yet allured him. But at length, after two soul-stirring experiences which he describes, the compulsion came. He would write of the inner shrine in the Gospel of St. John where he had long been wont to find the peace the world cannot give. So we are taken by a guide who knows the track through daily journeyings, to that guest-chamber where there was a large upper room furnished. We ponder in the silence many of the words there spoken. And then we follow wonderingly to Gethsemane, to Calvary, and to the Garden of the Resurrection. All who have read, "What I owe to Christ" will possess themselves of this companion volume. It is not to be read at a sitting. It is a book of meditations, which will be read slowly, with many a paragraph proving sufficient for the day or night. H.G.N.

THE KEY TO THE KINGDOM. *James Reid. Hodder and Stoughton, London. 1/- p.p. 126.*

Any who do not know Mr. Reid's worth may never get past the preposterous figure with yellow hair plus wings, admiring its tapering finger nails, which defaces the paper covers of this book. And that will be a tragedy, for this series of studies in the Beatitudes is as excellent as anything Mr. Reid has ever given us. It is a book which will reverse the usual order of things, for many readers will surely want it re-printed in more permanent forms to take its place with those expositions of the Christian character, called by Jesus "Blessed,"

which really count. Mr. Reid's argument is that "even the gates of earth are closed to a man who has not found in Jesus the key to the Kingdom of Heaven. The true citizen of the earth that now is, is the Christlike man." Everyone of the Beatitudes has evidently marched up and down the mind and heart and conscience of the writer, of whom it may be said, by the way, that something of Galsworthy's command of quiet, lucid English—to whom he is indebted for more than one telling illustration—has become his own. If one were to begin to quote it would be hard to stop, but perhaps the following will suggest the spirit of the author: "Where Christ ceases to be a challenge to our conscience in every direction, He will soon cease to be any kind of comfort to our hearts. The heart of a man has no use for a religion which can be domesticated like a tame cat, or a God who can be reduced to the level of an indulgent parent. The only security we can have for our salvation is in a love which will give us no rest from the struggle to be true to it." We fervently hope that the dirt-cheapness of this magnificent book, despite the repelling daub on the cover, will ensure it the widest reading; for that would be a real contribution to the kingdom whose key Mr. Reid so convincingly invites us to turn in the lock of our problems. H.G.N.

-
- (1) GLORIOUS LIBERTY. Stuart Wood. 3/6d. (2) PERSONAL FREEDOM THROUGH PERSONAL FAITH. W. Fearon Halliday. 5/- (3) SOMETHING HAPPENED Mildred Cable and Francesca French. 5/- Hodder and Stoughton, Warwick Square, London E.C.4.

"Glorious Liberty" is the personal story of "how a man, who, for many years had trodden the Via Dolorosa of crime and sin, at last found redemption, joy and peace through surrender to Christ." The author, a man of remarkably wide reading and intellectual strength, describes the bitterness in his soul through his prison experiences and how he lost faith in both God and man. Then came contact with A. J. Russell ("For Sinners Only") followed by a period, most candidly set forth, of attraction and repulsion until the barriers at last are broken down. A vivid piece of autobiography and a human document which ought to be widely read.

"Personal Freedom through Personal Faith" is a memorial volume of the late William Fearon Halliday. Professor of Theology and Philosophy of Religion in Selly Oak, Birmingham. Halliday's convictions were that the Christian faith is the only key to life in its every aspect and that personality is ultimate. In these collected lectures and sermons he discusses these convictions in their bearing upon such issues as Prayer, the Divinity of Jesus Christ and Immortality. Halliday had a singular intuitive power of understanding the burdens of his fellowmen and could have devoted himself entirely to Christian psychotherapeutics. These papers, therefore, are always intimately relevant to the actual needs of human life. An inspiring personality will continue to exert its contagion through this book, which will have its own place on our shelves.

"Something Happened." "Three lives were to be twisted into a three-fold cord by a loving Father, which could not easily be broken." The girlhood of Evangeline, Francesca and Mildred, and how they came to form a Trio evangelising the remote trade routes on the edge of the Gobi desert between the City of Prodigals (Suchow) and the city of Seagulls (Chuguchak) is recounted by two of them in a book which is rightly described as "the most remarkable book since Mary Slessor." It is the tale of a great adventure for Christ, pursued at times "when they were utterly silenced towards those who called it a fool's errand and every earnest of a commission ahead was called in question." It is impossible to speak too appreciatively of this sincere book, with its modest record of heroism, endurance and Providential leading. H.G.N.

THE CALL TO ACTION ON PART OF THE CHURCH. *Julian D. Hamlin. The End of Our Era. William G. Peck. Morehouse Publishing Co., Milwaukee, Wis. Paper covers. Ten cents each, U. S. currency.*

These small booklets are numbers one and two of "New Tracts for the Times." The first treats of the Catholic Church, deals with the Incarnation as the axis of religion and shows how this necessitates the socialization of religion. The second outlines the fact that because our age has laid aside the religious purpose of making man equal to his destiny as revealed by God and planned for by Him, our economic schemings have all gone away. Society cannot be rebuilt successfully unless the world is shaped to become the Kingdom of God. Both tracts are prophetic utterances urging the necessity of putting religion into the whole of life and making the whole of life religious. They are exceedingly significant as indicating how Christian thinkers are beginning to realize that if the Church is to live and religion to function both must show themselves dynamic reconstructive forces in reshaping the world order that has broken down. They are expressions of that reviving Christian determination to make life worth while by fighting its evils and promoting a juster use of its powers and possessions.

—=0=—

Correspondence

On Guaranteed History

To the Editor,

The Chinese Recorder

DEAR SIR:—I had always supposed it was "not for us to know times or seasons," but to trust God to bring in his Kingdom late or soon, our business being obedience.

I have lately, however, made the acquaintance of two groups who desire their history more nearly "guaranteed" than by this vague "liberalism." And I was not a little shocked at the similarity of view in these groups, which are otherwise as far apart as the poles. Is this identity of opinion only an accident, or has it significance? I ask you.

My first protagonist was a Communist. Guided by the doctrine of dialectic materialism, he preached an early cataclysm which would usher in the proletariat revolution and the classless society. In this faith (which he called fact)—or rather without this faith, he felt he could not go on in his preaching (which we call propaganda). He had to have his future sure.

My second protagonist was an Adventist. Also guided by a doctrine which he called a fact rather than a faith, he preached an early cataclysm which would usher in the kingdom of God. And without this faith, he too

said, he could not go on! He also had to have his future assured.

Each prophet was a little vague about dates, but each spoke as if his own lifetime would see the beginning of the end. Each seemed as one who stayed awake (watched) for some coming in the early morning. I mean each spoke of his faith with the fervor of those who see success looming on the horizon rather than of those whose patience has been tried by continued failure to read the signs aright.

A third, a famous American thinker, declares the quest of certainty to be idle; certainty cannot be had. So John Dewey in his Gifford Lectures. And widely separated as Dewey is from both Communist and Adventist, he gives us the clue to the "guarantees" of both. He speaks for science, and science has withdrawn those certainties which marked the nineteenth century discoveries. To ask for guarantees in this changing world would be, if I may say so, scientifically immoral.

But I believe in certainty: the certainty that the Jesus-way out-lives all other ways, and the Jesus-thought out-thinks all other thought. I believe in God's guidance and man's freedom. Dialectic cannot explain the freedom with which Marx announces a new philosophy of history

and proclaims it as truth. The Adventist has to explain how a loving God would condemn—if his “doctrine of judgment” is right—the millions who will certainly not be “ready” within sixty years. If I were an Adventist, I would pray God to “put it off” till I and my sons had succeeded in saving a few more thousands. Like Moses I would ask that my name be blotted out of the book of life if these millions were also to lose their chance. The Communist allows me no freedom to think; the Adventist no freedom to love. What do you think?

RODERICK SCOTT.

Foochow.

Some Appreciations

To the Editor,

The Chinese Recorder

DEAR SIR:—Several times during the year I have wanted to drop you a line to say how much I appreciate the *Chinese Recorder* and especially your own interpretation of the religious program. Then, also, I enjoy very much reading your column which appears in the *Christian Century* from time to time. You certainly are continuing to do a fine piece of work and we think of you often.

Hastily but sincerely yours,

ALEXANDER PAUL.

To the Editor,

The Chinese Recorder

DEAR SIR:—I think a great deal of the *Recorder* and when I issued a

little book last year it gave me a good opportunity to send a little money to the *Recorder* which could be used in advertising it. I confess the money lasted three times as long as I thought it would. I have no opportunity now to renew the gift, but I hope to contribute to the *Recorder* in some other way.

Sincerely,

CLELAND B. MCAFEE.

To the Editor,

The Chinese Recorder

DEAR SIR:—Your June issue is an exceptionally fine one, recording a decided improvement in missionary attitude towards the Communist movement, and helpful to all of us who are conscious of the strength of that movement.

Sincerely,

MAUD RUSSELL.

To the Editor,

The Chinese Recorder.

DEAR SIR:—Your editorials and the articles on Communism (*Chinese Recorder*, June, 1934) are excellent. A suggestion—why not put some of this stuff into Chinese as “Tracts for the Times?” Such material in use in the program in Kiangse and among students would meet a serious need! Confer with some of the publishers—Association Press, C.L.S. et al. Why not broadcast this stuff when Sherwood Eddy comes next fall?

Yours sincerely,

GORDON POTEAT.

—o—

The Present Situation

OPINIONS OF AMERICAN MINISTERS ON WAR AND ECONOMIC INJUSTICE

Representatives of twelve religious bodies (Congregational, Baptist, Jewish, Southern Baptist, Southern Methodist, Lutheran, Methodist Presbyterian, Southern Presbyterian, Disciples, Reformed, and Episcopal) prepared fifteen questions concerning war, disarmament, military training and economic injustice and sent them to approximately 100,000 Protestant ministers and Jewish rabbis in the United States. A total of 20,870 clergymen answered the questions, of whom 89 per cent were willing to have their replies made public and 87 per cent were willing to be quoted. The results as tabulated, analysed and certified by a public accountant are published in a supplement of forty pages to the *World Tomorrow* under the heading “20,870 Clergymen on War and Economic Injustice.”

We cannot, of course, reproduce this supplement *in toto*. But, since this information vitally concerns representatives of American religious bodies working in China, we wish to pass on some of the most striking points made therein.

Since the number replying to the questionnaire is only slightly over twenty percent of those receiving it, the views given cannot be taken as indicating a general trend among American clergymen. This point is admitted. Nevertheless, in our judgement, the trends of opinion among those who answered, added to certain other trends in thought, show a rising momentum of conviction among ministers looking to peace and a more equitable economic order. It suggests that the threatened debacle of the Disarmament Conference and the rising trend of preparation for an anticipated war do not leave the latter in the place of a necessary inevitability. In our judgement, again, the views expressed throw light on the possibility of a concerted movement on the part of religious bodies in advancing peace and economic justice. In this connection it may be well to recall the Communist dictum that, so long as individuals within nations exploit their fellows so long will nations seek to exploit one another, which ties economic injustice up very closely to the war spirit.

To return to this supplement. Since most of the percentages move in a decidedly liberal direction we shall give only these, leaving our readers to secure and peruse the entire pamphlet for themselves.

Sixty-two percent of the ministers replying state that it is their present purpose not to sanction any future war or participate as an armed combatant; while sixty-seven percent believe that the churches should now go on record as refusing to sanction or support any future war. Seventy-seven percent favor substantial reductions in armaments even if the United States is compelled to take the initiative and make a proportionately greater reduction than other nations are willing to do. Seventy-five percent give affirmative votes to the question, "Do you believe that the policy of armed intervention in other lands by (the U. S.) Government to protect the lives and property of American citizens should be abandoned and protective efforts confined to pacific means?" It is interesting to note among the answers to this question some from those who have been missionaries in China.

Eighty-two percent oppose military training in public high schools and civilian colleges or universities. The trend of opinion is not so definite in the case of the United States entering the League of Nations or as to whether the distinction between "defensive" and "aggressive" warfare is sufficiently valid to justify sanctioning participation in a future war of "defense." In both cases, however, there is a small majority on the liberal side. This reminds us that a suggestion has been made elsewhere that, if all the nations would decide not to take their forces outside their own borders and so make them "defensive" indeed, the possibilities of war would practically disappear, as would the need for huge armaments.

When it comes to the economic order eighty-eight percent choose a "co-operative commonwealth," in which the service motive is predominant in individual life and in all social arrangements. Interestingly enough, neither fascism nor communism registered more than one percent in their favor. Seventy-nine percent favor the drastic limitation of the amount of wealth that may be inherited by an individual through the inheritance tax and seventy-six percent favor a similar drastic limitation of the annual income that may be retained by one person and this through the income tax and the removal of tax-exempt sources. Sixty-three percent favor compulsory unemployment insurance under government administration.

The replies to the same questions received from Seminary students reveal the fact that they are more liberal or radical than the general average of ministers.

The above hardly does justice to the supplement. The names of those answering the questionnaire are given, together with copious quotations from their letters. These latter should provide much material for help in understanding the intricacies of the problems involved and for use in discussing the issues dealt with.

CHINA METHODIST CONFERENCE

The sixth quadrennial session of the Eastern Asia Central Conference (Methodist) was convened in Nanking from April 24 to May 1. Nine of the ten China conferences were represented. Owing to distance the two delegations from Szechwan had only two each instead of the usual four delegates. Of the forty-one delegates present eighty percent were Chinese and twenty percent women. The constituency represented numbers more than 46,000 Chinese Methodists in full relation and 26,000 in preparatory relation. During 1933 this constituency contributed more than \$77,000 (silver) toward pastoral and episcopal support. Bishop Gowdy, who resides at Foochow, and Bishop Wang who resides at Chengtu, Szechwan, presided on alternate days. Bishop Welch of the Shanghai area had been expected to be present also. But an unfortunate illness had forced him to return to the United States. Originally this Conference included the churches in Japan and Korea. Since the churches in these two countries have now become independent they elected no delegates. At this session, therefore, this was an all-China Conference. However, Bishop Akazawa, of the Japan Methodist Church, sent an helpful message and Bishop Ryang, of the Korea Methodist Church, delivered a fraternal address. In addition fraternal delegates were present from the Methodist, Episcopal Church, South, and the English Methodist Church; the former being represented by Rev. Z. T. Kaung and the latter by Rev. James L. Heady. Dr. C. Y. Cheng was also present representing the Church of Christ in China. All of these fraternal delegates addressed the Conference.

New programs of religious education and general advance were adopted. This Conference is represented on the Committee on Union Hymnal now being prepared for six denominations. Cooperation was pledged with other organizations for elimination of the drug traffic, foot binding, child labor, child slavery, and for the improvement of moving pictures, particularly at their source in America.

There was earnest discussion of a proposal to unite in one organization, both in China and America, the Woman's Foreign Missionary Society and the Board of Foreign Missions. Neither of these organizations has direct representation in any of the Church Conferences though both are represented indirectly through annual and lay conferences. By a two-third's vote it was decided that, after ratification by the annual and lay conferences, the women's conference should each elect one of the four delegates now sent to the general conference to represent each conference section. In each annual conference will be set up, also, joint advisory policy committees. These are moves toward the complete unification of the two organizations concerned, which many believe is now inevitable.

The problem of Christian Unity was considered both from the viewpoint of denominational as well as that of a more inclusive unity. The fraternal delegates from the Japanese, Korean and English Methodist Churches all urged closer relations within the denomination. The question of a more inclusive unity was brought forward by an address of Dr. C. Y. Cheng. The fact that one of the ten conferences, South Fukien Annual Conference, was not represented at this time is due to its being in course of affiliation with the Church of Christ in China. Realization of the need to approach this problem in the widest possible way was shown in an exchange of greetings with the Eighth General Synod of the Sheng Kung Hui which met at the same time in Wuhu. Finally a Commission on Church Union was appointed to study the question.

In the Episcopal address Bishop Gowdy pointed out that registration had not injured the Christian character of the schools. He stated, too, that the local churches could no longer look to America for financing but must develop self-support on the basis of stewardship. The terms of both Bishops were extended to 1928 the year set, also, for the next meeting of this Conference.

BRAILLE LITERATURE ASSOCIATION

The annual meeting of the Braille Literature Association was held on May 25th in Shanghai, under the chairmanship of Dr. Charles E. Patton. There was a large attendance of members and friends and the reports and address were listened to with marked appreciation. The Chairman, having referred to the steady advance of the Association in its efforts for the furtherance of the welfare of the blind, and to the loyal support of members and subscribers, called on the Honorary Secretary, Mrs. Zella R. Mussen, and the Honorary Treasurer, Mr. G. A. Anderson, to submit their reports for the year. These told of increased activity and of the Association's extending usefulness.

Special efforts had been made to increase the number of literate blind. Among a population of blind estimated at 1,000,000, only about 2000 can read. The Association made an appeal to have this wretched state of things improved and called for individual effort. By means of the primers prepared by the Association, the blind can be taught to read without the teacher having to learn the system itself. More home work is now being done by individuals, but it is hoped that the appeal may still bring a large accession of help.

A second edition of "Pilgrim's Progress" in Braille was printed and bound during the year, an old friend of the Association, Mr. Yoshimoto, himself almost blind, bearing the greater part of the expenses.

The books sanctioned last year, "Christie's Old Organ" and "A Child's Dream," have been transcribed and passed for printing. They are now being embossed by the National Institute for the Blind in London and should be on sale this year.

"Pastor Hsi," will be reprinted for the Association by the Institution for the Chinese Blind in Shanghai, this year.

Twenty years have elapsed since the Braille Primers were revised. The Committee considered it advisable to have them revised and the following Revising Committee has been appointed: Dr. Darroch, Mrs. G. A. Anderson, Dr. Morgan and Dr. Williams.

Two new books are to be transcribed into Braille, namely "Mary Jones and Her Bible," recently published by the Christian Literature Society, and the shorter book—"Safety, Certainty and Enjoyment." Miss Branscombe and Mrs. Anderson are being asked to undertake this task. The printing is to be done in London and Mr. Anderson is to make the negotiations during his furlough.

Demands for literature and appliances for the blind had been received from all over China in greater numbers than ever before, showing that the tide is steadily setting in on their behalf.

Although these increasing demands require a greater income, there had been no shortage of money and if the friends of the blind support the Association this year, as they have done during the past, the work will not need to be curtailed for lack of money.

Dr. Y. Y. Tsu, Secretary of the National Christian Council, in a thoughtful and sympathetic address, spoke of the achievements of the blind, referring specifically to the writings of Professor Iwahashi, the blind philosopher of Japan, and to those of Helen Keller who, in spite of their handicap, had created for themselves a world of beauty and of light. The real handicap of the blind, the speaker emphasized, lies in the fact that the stores of human knowledge, learning and culture are in the form convenient only to those who have eyes to read. The handicap is therefore a social factor and its removal a social responsibility.

Thanks to the Braille System, its removal is taking place and the results already accrued should make us all its enthusiastic supporters. The saying of so much life from useless and wretched idleness can not allow us to be indifferent to the work that is so effectively meeting a great need.

Dr. Tsu concluded a remarkable address with the warm appreciation of those who are actively interesting themselves in the welfare of the blind of China and are providing the hitherto neglected sufferers with the means whereby they can help themselves.

Students from the Shanghai Institution for the Chinese Blind, gave a demonstration of their ability, which was loudly applauded.

The Committee elected for the present year is as follows:—Chairman, Dr. Charles E. Patton; Vice Chairman, Rev. James Stark; Hon. Secretary, Mrs. Zella R. Mussen; Hon. Treasurer, Mr. Lawrence Todnem; Committee: Miss M. Verne McNeely, Dr. Evan Morgan, Dr. J. T. Williams. Mr. G. A. Anderson is resigning as he is shortly leaving for furlough.

—o—

Work and Workers

Bandits Capture Missionary:—Rev. Howard A. Smith, missionary of the Christian and Missionary Alliance, stationed at Pengshui, Szechwan, was taken by bandits on May 8, 1934. The bandits concerned were under the command of the notorious Ho Lung. Pengshui is about thirty miles northwest of Chengtu. When captured Mr. Smith's wife and child were with him. These latter were, however, permitted to leave Pengshui. On May 14, the Foreign Office, wired to the Szechwan authorities ordering them to aid in effecting the release of Mr. Smith. As a ransom \$100,000 has been demanded. Up to date of going to press his whereabouts were unknown.

Notes on Roman Catholic Work:—The funds of the Propagation of the Faith, which decreased in 1932 by thirteen million lire, went down an additional three million in 1933, thereby making a total decrease of 30% below the receipts of 1930. These contributions supply approximately one-tenth of the annual expenses of Roman Catholic Missions. Those which come from charity and the various institutes have been hit equally hard..... In China the number of conversions in 1933 was the highest of any year during the past decade. The native clergy now numbers 1,617 and there are 6,727 young men studying for the priesthood..... Father Emile Charet, of the Quebec Foreign Missions, was killed by robbers on February 13, 1934 at Teikatsu, in the Vicariate of Szepingkai, Manchuria.... Armed Christians are guarding the residences of missionaries in the hinterland of Swatow, Kwangtung, where there has been a notable recrudescence of communist and bandit activity. *Fides Service.*

Synod of Chung Hua Sheng Kung Hui:—The District of Hankow New-

sletter, May, 1934 gives some interesting data anent the Eighth General Synod of the Chung Hua Sheng Kung Hui which was held at Wuhu, Anhwei, April 21-29, 1934. Its outstanding action was the unanimous election of Rev. Shen Tze-kao, priest of the Diocese of Shanghai and for many years rector of the Church at Hsiakwan, Nanking, as the first Chinese missionary bishop of the Shensi Mission. The endowment fund of \$25,000 set for this missionary district was all in hand before the organization of the Synod. The election of the new bishop will inaugurate a forward movement in this missionary work. It is expected that a new station will be opened in connection therewith every six years. The National Women's Missionary Service League, which held its Fifth Triennial Meeting at the same time, decided to contribute yearly \$1,500 for the support of two Biblewomen in Shensi. This was done as a memorial to Mrs. L. A. Chang who had served for several terms as an officer of the League. On account of the illness of the Bishop of Shanghai it was unanimously voted to nominate the Rev. J. W. Nichols, D.D., to be his Assistant Bishop. It was also voted that the Synod continue its relation with the National Christian Council of China. Official delegates were in consequence elected.

"Gospel Practical Farm School" in Korea:—In Korean farming communities there is prevalent a deep-rooted and all-pervasive pessimism. This affects even the religious beliefs of the rural church. In order to make a positive assault thereupon there was opened in April, 1934 a school, known in English as the "D. M. Lyall Memorial Gospel Farm School" but designated in the government permit as a "Gospel Practical Farm School." It is in charge of

Mr. Frank Borland, a member of the Australian Presbyterian Mission. To develop Christian rural leadership is the aim of the school. The school motto will be:—"Love God; Love your neighbor; Love the land." The principal, Mr. Borland, and two other teachers will live in the school dormitories. Twelve boys only will be enrolled. Rural economics, public health and subjects bearing on the social life of the village will be included in the curriculum. School life will be as nearly as possible like farm life, the day beginning at sunrise and ending at sunset. Singing of Korean folk songs and Christian songs set to Korean music will be a feature of this life. In the winter secondary occupations for farmers will be taught. Students will be between the ages of 18 and 25 and must have at least a primary school education and some experience of farming. So far the school farm consists only of six and a half acres of arable land and five acres of hill land still largely undeveloped. Experimentation is to mark the work. It is hoped thereby to help transform the Korean rural church into a "Community-serving Church."

Religious Education, Paotingfu Field, 1933-34:—The field of the Paotingfu Chung I Hui (Congregational) has eleven districts in each of which there are from five to fifteen churches—a total of ninety centers with regular services of worship. Religious education, of one month's duration in each case, is an important part of the work. Each class must enrol at least twenty in order to receive the small amount—\$3.00—given towards the expenses. During the year concerned classes were held in ninety-three villages, eighty-four for men and twenty-three for women with a few co-ed. A total of two thousand and seventy men and five hundred and thirty-three women enrolled. Seven classes for children were reported in addition. The teachers ran from college and seminary graduates down, both age and preparation varying. The materials used by students go from the catechism to the study of the gospels. Leaders' Training classes use, "Common People's Life of Jesus," "Parables of the Kingdom," "Religious

Life Readers," "Principles in Child Training" and "Rural Religious Readers." This year these Leaders' Training Classes were held in seven of the eleven districts. There were enrolled 235 men and 21 women from the various churches. The majority could easily take notes though none graded higher than graduation from a middle school. Talks on hygiene and community improvement were given and some training in leading services. A beginning has been made in organizing clubs for community betterment.

New Literature in the New Language in China:—The *Quarterly Bulletin of Chinese Bibliography*, March 1934, contains an interesting article on "La Nouvelle Litterature Chinoise" which is also summarised in English. The use of the vernacular was more or less publicly recognised about 1917. This article states that the use of the vernacular enlarged the scope of literature in Chinese. This was partly due to the fact that men who had been abroad wrote books with new ideas and new words. The result was that new forms and new values were given to both fiction and the theatre. It is interesting to note how frequently these modern writers have been trying to put western ideas into Chinese literature, either by direct translation or by the use of western ideas in Chinese stories. Attempts have been made to reproduce all the western ways of writing. Ibsen and Shaw were both put into Chinese for reading but not for presentation on the stage. This modern literature has revealed considerable interest in the proletariat. Mao Tun is said to be the most noted male writer of stories, while Ping Hsin and Ting Ling are the most important among women writers. The current statement, by the way, that Ting Ling was murdered is not true. The use of the vernacular has stimulated discussion of many questions from science to accounts of common events and the life of the family. This vernacular is now in use in the schools and is also going into general use. It is stated that, while the writing of verse has been unsatisfactory, prose writing has turned out well. The failure of writers of verse is attri-

buted in part to the fact that they have not given sufficient attention to the writings of Old China. Interestingly enough, a considerable number of modern writers are making use of the old language.

Netherlands East Indies Mission:

—The *Pioneer*, May, 1934, contains a report of this mission, which has been working for four and a half years in the Dutch East Indies. The missionary force (foreign) now numbers sixteen. In addition there are several Chinese missionaries. Since its organization ten fields, previously unoccupied, have been opened and over two thousand baptized. Work has been carried on among the Dyaks of Borneo, the mountaineers of Celebes, the Balinese of the Isle Beautiful, Sasaks of Lombok and the Kooboos of Sumatra. In the Mahakam District, East Borneo, where Chinese missionaries work among the Dyaks fifty-seven were baptized in 1933. In the Boelongan District, East Borneo, the same year saw 541 baptized making a total church membership there of 1,557. It is hoped to secure an hydroplane for work in this district. In the Sesajap District only six have so far been baptized though thousands have listened to the message. Makassar is the headquarters of this work. The main features of work there are a Chinese Church, a Gospel Tabernacle, a Bible School and an editorial and a publication department. For the two years of its history the Bible School has had an average enrollment of thirty-five. Fourteen of these students are now at work for a year, after which they will return for two more years of study. Malay is the language used in this Bible School. Makassar is the center of a population of about three million of the Boegis race. During 1933 Bible School students made five trips on which were sold 30,000 Gospel tracts and about 5,000 Scripture portions. Work in other fields has been encouraging. The Chinese missionary, Pastor F. L. Ching is located in Bangka. He and his family have suffered much from sickness during the year. Other difficulties, also, have been encountered.

Missions on the Sungari River:—

Tanyuan, a small port town, is far down the Sungari river from Harbin. It is three miles south of the county seat. Chinese there had frequently requested that someone come and preach there and, if possible, open a gospel hall. The evangelist at Kiamusze, an outstation of the Baptist mission, is some distance farther—two hundred and fifty miles from Harbin to be exact—went and held meetings in the home of an enquirer. Some months later Rev. Charles A. Leonard, Sr., went there and preached twice daily in a gospel hall which had been rented and furnished largely as the result of the evangelist's visit. Some twenty enrolled as enquirers. A little later thirteen were baptized—a red letter day for the people of that region as this was the first time they had witnessed this "sight." Eight of those baptized were men, four boys and one a young woman. They are the beginning of a church in that center.

Conditions for travelling and doing mission work are not easy in that section. Bandits are rife and ferocious. The present Chinese military commander of that region is an earnest Christian. He sent his truck with soldiers to the river to meet the missionary. On the day of the baptism the general again sent his truck to the river and furnished an escort of soldiers for protection. The mountains back of the town were full of bandits in spite of efforts to keep them down. It is neither safe to travel on the road or be on the streets of the city at night. While returning on the steamer bandits were seen firing on three Chinese junks which in tacking had gotten near the shore. The Chinese soldiers policing the steamer were able to drive the bandits away by firing at them.

The steamer, too, was crowded. The only place the missionary could find to lay his bedding was on a seat in the dining room. But inasmuch as other travellers in the dining room gambled and smoked opium and tobacco all night sleep was not possible. Bright lights, noise, rank smoke, foul air and active fleas effectually prevented rest.

American Board and "Rethinking Missions":—"The Prudential Committee at its meeting April 10th, 1934, reaffirmed its previous endorsements of the Laymen's Report in these words:

"Pursuant to the traditions of the American Board and to our immediate announcement when the Laymen's Report—'Re-Thinking Missions'—was published, we have continued the sympathetic study not only of the Report but of the Regional Reports by the Appraisal Commission, also the Fact-Finders' Reports, and have encouraged the study at home and on the field of these principles and recommendations, seeking to solve the problems of their application.

'Resolved, that the Prudential Committee accept and adopt in substance the ten general principles laid down by the Appraisal Commission of the Laymen's Inquiry on pages 325-9 of 'Re-Thinking Missions' and affirm 'its determination to do what is needful toward realizing these objectives without counting the cost of personal and denominational advantage.'

'Resolved, that we set up a Committee of Five which shall be definitely charged with the development of administrative unity and co-operation on each of our mission fields.

'In presenting this statement we invite the enthusiastic endorsement and cooperation of our constituency at home and abroad. We realize that it will take wisdom, courage, patience and prayerful cooperation of the different boards, the missions and the Christian communities on the fields, to effect the complete realization of these objectives.'

Upon this basis the American Board is pressing forward. We believe that significant developments will unfold as Christian men and women of every land grow in grace and work their way forward together under the leadership of Christ."

Aims of Government Education:—"Speaking as the special guest at the opening dinner of the Central China Christian Middle School Teachers' Conference, held in Central China

College, Dr. Chen Chi-pao, the Commissioner of Education, gave to his hearers a short statement of the aims of Government education as they were agreed to by the Government officials of the province. These officials had met together in Nanking and had agreed upon the objectives of government progress. He mentioned four main points in the educational field:—

"1. Owing to the present trends in world affairs and the pressure of enemies upon China, it is impossible longer to hold simply to internationalism (大同主意); but it is now necessary, for national defense, (國防) to make a real patriot of every child in China.

"2. It was essential that a way be found to relate school work to productive enterprise. Mission schools have been able to some extent to place their graduates, but to a very large extent graduates of Government schools have found no way into productive service at the end of their schooling. Thirty percent of the educational revenue will be definitely assigned to industrial schools and it is hoped that these schools may be more fully integrated with productive enterprises than in the past.

"3. The present educational system is not carrying education to the common people and it is necessary to find methods similar to those being used in Mexico to insure the rapid spread of fundamental education to the millions of children of the countryside.

"4. The great desideratum is educational training and for this perfect equipment is by no means essential. Especially in primary and junior middle schools insistence should not be laid upon equipment but upon good educational service. Wherever any unit can help to carry forward the educational program, their help should be welcomed.

"In closing his address, Commissioner Chen said that while he remained in office the Christian schools could be assured of his cordial support in all sincere educational work." *District of Hankow, The Newsletter, April, 1934.*

Buddhist Ordination Ceremony:

The *West China Missionary News*, May, 1934, contains an interesting account, by an eyewitness, of this ceremony. The ceremony took place in January, 1934. The initial part of it took about an hour. The would-be priests numbered 150; with them were fifty-two women. Their ages varied from those well-advanced to those quite youthful, perhaps fifteen. On each head had been marked nine little circles to indicate where the burning was to take place. The account does not state clearly whether the women participated in this feature of the ceremony or not.

Though the missionaries present had been invited to witness this part of the ceremony they met with some difficulty in actually locating the place where it was to take place. The actual burning is thus described. "Perhaps twenty-five young priests were kneeling before the altar with their palms pressed together, in an attitude of prayer. In front of each initiate sat a priest. Nine little cones of charcoal and combustible plant pollen were placed on the heads where the nine little circles were marked. When these refused to cling they were licked and set down again. Another attendant with glowing taper lighted these cones which began at once to burn into a red ember. The priests stroked the temples of the novices and other parts of the head with a firm pressure, repeating to their protege some portion of their scripture. The charcoal burned quickly down to the base and into the scalp leaving swollen black angry looking spots. Then they were told to arise, the ashes were brushed off with a feather duster, and they were invited to 'go with heads lifted' into the cool walks outside.

"I suppose the burning for each person lasted three or four minutes. There was little expression of the pain they endured, though perspiration rolled down the faces of not a few. The Stoic was a stoic still. For the most part they accepted the ordeal as the entrance way to something of far greater significance, as if their minds were fixed, not upon their suffering, but upon the import of the ceremony and upon the greater

experience that was to take place in the heart. It seemed to some of us who were watching, that possibly many, if not all, of these men besides the loss of several nights' sleep, had been drugged with some powerful opiate for the purpose of deadening the pain.

When the ceremony was at length completed, young men with baskets of oranges distributed these freely among the new priests as they filed out the door. They passed into the outer court of the temple where they were kept walking up and down in rows for some time until they were too tired to think of pain or until the severest part had passed off.

"The Cooperative Movement in China":—This is the title of an interesting pamphlet by H. D. Fong, Research Director, Nankai Institute of Economics. It is another of those multiplying evidences that the Chinese are striving assiduously to understand and solve their stupendous internal problems. It shows, first, the growth of the cooperative "policy," for it is designated as a policy rather than a movement as it has been imposed from the top down, mainly through the work of the China International Famine Relief Commission. This cooperative "policy" took root in China about fifteen years ago. It had its inception in Fudan University, Shanghai, in the organization in 1919 of the Shanghai people's Cooperative Savings Bank and in 1920 in the organization of the Shanghai Cooperators' Union and the publication of the first cooperative periodical, the *People's Weekly*. The first loan was granted in 1924 in Hopei, where the cooperatives were initiated. The first federation of village societies was formed in Anping Hsien in 1927. Cooperatives were not, however, recognized in national legislation until February 1934 when the Legislative Yuan passed the Cooperative Act. In 1924 Sun Yat Sen advocated consumers' cooperatives and the Kuomintang has always been interested therein. Now there are Cooperative Departments or Committees in the Bureaus of Reconstruction or Industry in Kiangsu, Chekiang, Kiangsi, Hupeh, Hunan, Shantung, Hopei and

other provinces. In 1928 the China Cooperators' Union was organized and since 1929 the *Cooperative Monthly* has been issued. It is anticipated that before long a national cooperative union will come into being. In some places and periods growth has been rapid. That it is an imposed policy rather than a movement is due to the illiteracy and inexperience of the peasants. In spite of its deficiencies, which are frankly outlined in this study, the "policy" has gained the confidence of the Shanghai Commercial and Savings Bank, the bank of China and the Kincheng Banking Corporation, which at the end of 1933 together placed \$200,000 at the disposition of the C.I.F.R.C. for financing cooperatives in Hopei. In 1933 eight provinces had 6,834 cooperative societies in 367 hsien, with a membership of 229,075 and a total share capital of \$1,265,724. In general these societies have been concerned mainly with credit. Insufficient attention has been given to marketing, consumption and production. One significant criticism is:—"That the result, as has been well demonstrated by the experience of one who has been in this movement in Kiangsu for three years, is not the cultivation of the habit of *self-help*, but one of dependence upon the promoting agency for *free help*." This is partly due to the "failure of thorough-going education of the peasants in co-operative principles and practices." However, cooperative classes are becoming more numerous. Steps are being taken, too, to correct the other abuses and one-sided emphases. After reading this pamphlet we felt that cooperatives in China are passing from being a policy to a movement, though the author does not so state the situation.

Revised Regulations for Private Schools:—These revised regulations were promulgated by the Ministry of Education on October 21, 1933. They were translated by Dr. C. S. Miao and published in the *Educational Review*, January, 1934. We reproduce those points therein which seem to be of major interest. This we shall do without using space to give the particular number of each regulation.

A "private school" is "any school founded by a private person or organization." For a private school above professional grade the responsible authority is the Ministry of Education; for secondary schools the provincial department of education or the bureau of education of a special municipality; for primary schools the bureau of education of a special municipality a hsien. Registration is required of all schools. If a private school is not registered within three years of its founding it may be dissolved or the registration of its board of directors withdrawn. "The students and graduates of a non-registered private school shall not be treated on the same basis as those of a registered school."

Foreigners are not permitted to establish primary schools in Chinese territory for Chinese children nor may a private school establish branch schools. "A private school is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. In schools founded by religious bodies, if there are any religious exercises, students shall not be compelled or induced to participate. No religious exercise shall be allowed in primary schools, or schools of similar grade." "A private school is not permitted to use the name of a province, municipality or hsien as its name."

No more than fifteen are to be on the board of directors. For the organization of the first board the founders may invite proper persons. Not more than one-third shall be foreigners and the chairman shall be Chinese. One-fourth of these directors shall either have studied education or managed educational work. After the board of directors is organized application for registration shall be made to the proper authorities; for those above professional grade this is the municipal or provincial ministry of education; for secondary schools the bureau of education of the special municipality or hsien which will submit it to the provincial department of education; primary schools shall present their petition to the municipal or hsien educational authority. "When the

board of directors ceases to function on account of troubles, the responsible educational authority may order a reorganization within a limited time. If necessary, it may be directly reorganized by the responsible educational authority." Within thirty days after the end of each academic year the board of directors shall report to the responsible educational authority on their school property, the condition of the school, its activities, an itemized account of receipts and expenditures and a list of names of principal, faculty and students. The responsible educational authorities shall make an annual investigation of the financial and business activities of the board of directors and may, in case of necessity, conduct an investigation at any time.

Private schools and their property may not be turned over to public ownership. In applying for registration or opening the most carefully detailed report must be made on the schools concerned. This includes even the methods of discipline. It is decided, also, how much a school must have as an initial fund and for running expenses and equipment.

Two Types of Workers:—"The work itself during the past year, in spite of increasing discouragements and hardships due to the depression, has proven in many instances heartening. It is encouraging for instance to contrast a Mr. Wang and a Mr. Chang, both of whom have romantic religious histories. Mr. Wang was converted when he ran up to Tientsin many years ago to kill an enemy and accidentally dropped into a street chapel and heard the Gospel. He threw away his gun when he felt the call of God to save life instead of to destroy. Mr. Chang was also converted in Tientsin after a dissolute life in the big cities, coming to himself like the prodigal son and dedicating himself to a life of usefulness to others instead of wasting his own. Both of these men eventually became members of our staff (Congregational) in Lintsing, Shantung, where they have been working for several years now. Whereas the stories of their conversions are similar in their thoroughness and striking character, the

stories of their subsequent growth are amazingly contrasted. Mr. Wang settles down to tell "the old, old story" to the people, often with deep emotion. But he never grows and he resents any suggestion that there may be more and better ways than his own particular one to make the church in the village useful. The numbers of church members increase, and they raise money to have a contractor build them a carefully planned and comparatively expensive new building with foreign doors, hinged glass windows, and a showy brick front. Today that little church is torn apart with dissension because of mutual suspicions, jealousy among leaders, and vengeful actions against each other. It is the most difficult out-station which we have in the whole Lintsing field.

"Mr. Chang, on the other hand, has been growing since he first saw the light. From an emotional, sometimes almost rabid religionist, he has become now the most inspiringly useful man on our staff. In a village by himself where there were but few Christians he has made himself indispensable to individuals and to the whole community and has gained the admiration of the whole village, Christians and non-Christians alike. On a recent visit it was exhilarating to see the way the children and grown-ups of the village rushed out into the street just to greet him and to be cheered by his acknowledgement of them. He has led them in their building project to erect with their own hands a simple mud, thatched-roof chapel with clumsy doors and papered windows; he has helped them organize a public school for their untutored children; he is sought by the elders for advice in community affairs, and he helps individuals out of their personal difficulties. Not only has he helped some of these village folks to develop into a group of self-supporting Christians who soon may become a small organized church, but we have been told that the whole village is practically strife-free, an almost unheard of thing in China. One of the villagers, commenting on Mr. Chang, said, 'When Mr. Chang goes off to the city for a few days, almost everything around here comes to a

stand-still. We can hardly wait for him to get back.'

"Mr. Wang is bringing in church members; Mr. Chang is creating a community of Christians. Mr. Wang represents the older type of Christian work; Mr. Chang typifies the new approach to China's rural people. In the Lintsing district this past year we have made over our whole method of approach to resemble that of Mr. Chang's, not only that we may make new creatures in Christ, but also that we may help them and the whole community to cooperate in making abundant life possible for everyone in it. By this new plan we hope that our church members, new and old, will cease to be more ignorant church-goers and members of an organization, but will learn to read in three years and gradually assume themselves the task of spreading the Gospel of intelligence and cleanliness and health and usefulness and love." Lewis Gilbert.

"Cooperation and Reconstruction":
—This is the title of a pamphlet recently published by the National Committee of Young Men's Christian Associations of China. It gives in brief outline the various angles of reconstructive work carried on by the Associations and the methods used to promote it. Association work in China has been established for nearly fifty years. There are now 124 student associations and 38 city associations, with a staff of about 250 secretaries. In 1933 the total membership of city associations was more than 36,000. Though the majority of associations are located in provincial capitals practical interest in taken in the work of rural reconstruction. Seven city associations have actually started such work. They emphasize self-help and independence among the farmers, mass education classes, adult education, better agricultural methods, co-operatives, clean living and Christian character. East China associations held a Rural Work Conference in Nanking, May, 1934. This conference decided that the National Committee should take up rural work as one of its immediate tasks. During 1933, we note, the Association Press reprinted ten books and published six new ones, selling altogether about

98,000 books. The editorial staffs of the national Committees of the Y.W.C.A. and the Y.M.C.A. initiated a conference on literature which was held on Kuling, July, 1933. Fifteen thinkers and writers attended. They drew up a three-year plan which includes a "Youth and Religion" library and the translation of various western standard works. The National Committee of the Y.M.C.A. worked out a supplementary three-year plan for itself. This involves the publication by the Association Press of 48 books in the years 1934 to 1936. Books on sex education, character-building, religion and social problems will be included. At the twelfth National Convention (Shanghai, January, 1934) the student delegates adopted the "student movement covenant." This means a "New Life Movement" in student associations. The objective is to "lead students to develop the devotional life, to practise simplicity of living, to build up a strong physique, to hold a single standard of purity, to be truly sincere in word and deed, to be strictly punctual, and to cultivate the spirit of cooperation among young men." During 1933 400 Y.M.C.A. employees underwent training of various kinds; fellowships abroad, scholarships in China, training centers, regional conferences and institutes. Practically all the 38 city associations have evening schools or classes and ten of them have day schools. Much of this education is free. In 32 associations over 600 classes were held in 1933 with a total enrollment of more than 17,200 students. The East China associations held a conference on educational work in November, 1933. In February, 1933, all the associations—city and student—were mobilized for war-time service. A War Work Council was in charge of the program. About \$50,000 were received as contributions to this work. In addition 10,000 pieces of underwear and many other useful articles were received and utilized. Twenty reception stations were established in and near the North China fighting area and more than 2,000 men served daily thereby. After the signing of the Tangku truce rehabilitation work in the rural districts was under-

taken. The National Committee Y.M.C.A. also promoted during 1933 the "native goods" campaign." Eight city associations and a number of student associations included this in their programs. All the above belongs to the present purpose of the Y.M.C.A. of "reconstruction through cooperation."

Missions and Politics:—"Whereas our chief interests in China are largely missionary, calling for a Christian (as Minister) and preferably a man of the evangelical type. In these words, Mr. Wilson explained how impossible it was to send a Jew as Minister to Peking where his principal duty would be to protect Christian missionaries. Mr. Morgenthau, a capable banker and business-man, the type that the job at Peking was crying loudly for at that time, was turned down because of his religion.

"The sequel is told in the 'Intimate Papers' of Colonel House. After touching on the Morgenthau incident, he reviews the difficulties encountered by President Wilson in finding a suitable envoy to fill the post at Peking. It seems that Secretary of State Bryan had very decided views of his own about this appointment. He held that as the New China movement was founded on Christianity, only an orthodox Christian could represent the American Government at Peking. Mr. Wilson finally offered the mission to Dr. Charles R. Elliott, president emeritus of Harvard University, and communicated to Colonel House that the Peking post had been filled. Meeting Secretary Bryan shortly afterwards, House informed him of the President's choice. Bryan was much distressed and said it was the poorest selection that could be made for the reason that Elliott was a Unitarian and did not believe in the divinity of Christ. He was somewhat reassured when House told him that Dr. Elliott would not accept until he had talked it over with his wife. Bryan then said, 'I hope she won't go.'

"Colonel House then goes on to relate his experience in finding a suitable man for Peking. He describes his interviews with other aspirants for the job and his efforts

to ascertain their attitude on religion. Here we see a banker and business man, highly qualified for the post at Peking, rejected because he was a Jew. One of the greatest intellectual giants the country has produced, was disqualified because he was a Unitarian! It only remained for a Catholic to apply for the job to complete the picture.

"The incidents reveal how firmly the major Protestant denominations dictated our China policy and how difficult it was for anyone not endorsed by their Mission Boards to be appointed to the post of American Minister to Peking. No Jew, no Unitarian, no Catholic need apply! I once discussed this with a prominent official of the Wilson administration, and he said, 'Why not? They pay the freight and the Government has to protect them.'

"By this, he meant that our missionary stake in China was far in excess of our commercial investments and entitled to preferred treatment. He was right. Up to 1929, American investments in China totalled \$160,000,000 of which a little more than one half was missionary. Of the \$80,000,000 commercial stake, about one-half represented the investment of our major oil interests, leaving \$40,000,000 to cover all other activities. Since 1929, we have increased this stake \$55,000,000 by taking over the Shanghai Power Plant and the Shanghai Telephone system. We now have about \$230,000,000 invested in China. The British stake is estimated at \$1,750,000,000, the Japanese about \$1,400,000,000. At the time of the Nanking incident in 1927, I quoted these figures to one of the high officials of the Coolidge Administration and asked, 'What would we do if we had \$1,500,000,000 invested in China?' The reply came quick and emphatic, '*We would fight to protect it.*' Obviously, we would not fight to protect the investments of our missionaries and oil companies. Nor would they expect the Nation to do it. Neither could we be expected to go to war to protect the \$40,000,000 balance of our investments. The best interests of our missionaries demanded that we do nothing that would

arouse the hostility of the Chinese against the United States. These figures explain why our policies towards China were for so long a time shaped to protect and advance our major interest in that country and why, in nearly every crisis, our Government subordinated our commercial interests to our more important uplift activities.

"The success of this missionary and educational crusade hinges entirely on an uninterrupted flow of contributions and endowments. Any incident that might arouse an anti-Chinese sentiment in this country and cut off or diminish this flow of money would automatically slow up the work. For this reason, the missionaries present only the bright side of the Chinese picture to the people of this country and oppose the merchants who clamor for armed protection when their lives and properties are imperilled by Chinese armies, bandits, pirates or anti-foreign mobs. Time and again, when American lives and properties were imperilled, certain missionary elements have brought pressure to bear on Washington to refrain from tak-

ing strong action. In 1927, at the height of the Nationalist movement, with Shanghai menaced by the same Communist armies responsible for the Nanking outrage, this element brought all its influence to bear on the President and Secretary of State to withdraw our troops and warships and evacuate all Americans, rather than incur the ill-will of the Nationalists by defending our treaty rights. Great Britain and France, menaced with the loss of their immense interests in the Yangtze Valley, asked us to co-operate with them in armed intervention, but our Government declined to act. Behind this policy, we see the Evangelical Churches influencing our Government to support their specific interests. Let us, therefore, keep this phase of our activities in mind while we turn to the commercial side and endeavor by an analysis of the trade returns to arrive at some clearer understanding of our objective in the Far East." Geo. Bronson Rea, in article, "Must America Fight Japan?" *The Far Eastern Review*, May, 1934.

—=0=—

Notes on Contributors

Prof. T. L. Shen, B. Sc., is Principal of Medhurst College, Shanghai.

Prof. Howson Lee is on the staff of the University of Shanghai. He is in charge of the Middle School.

Prof. Lincoln Dsang is President of West China Christian University, Chengtu, Szechwan.

Mr. Leonard Tomkinson is a member of the Friend's Service Council, Chengtu, Szechwan.

Miss Emma Horning, M.A., is a member of the Church of the Brethren Mission, located in Ping Ting, Shansi. She arrived in China in 1908.

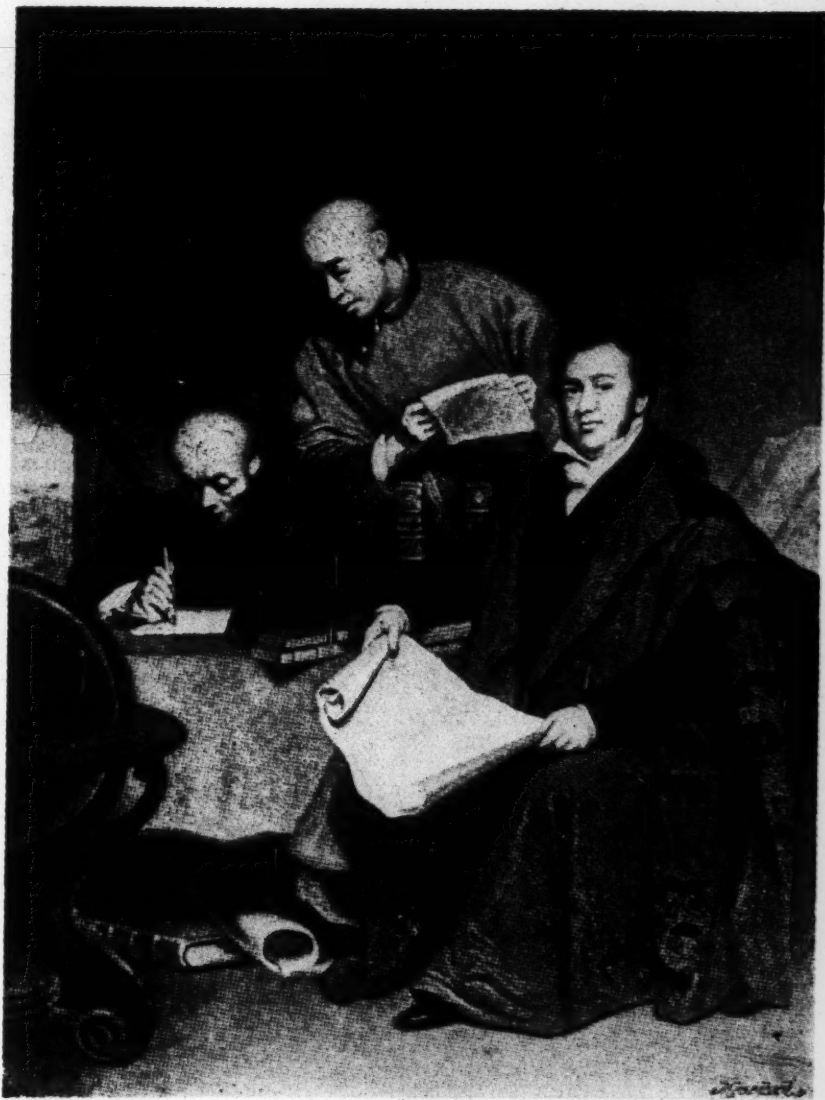
Rev. A. R. Kepler is a secretary of the General Assembly of the Church of Christ in China. He arrived in China in 1901.

Mr. D. E. Rebok is Educational and Young People's Secretary for the China Division of the Seventh Day Adventists. He arrived in China in 1917.

Rev. F. Millican is a member of the Presbyterian Mission (North). He is on the staff of the Christian Literature Society, Shanghai. He arrived in China in 1907.

Rev. O. J. Goulter, M.A., is a member of the United Christian Missionary Society. He arrived in China in 1922.

Dr. A. J. Fisher is a member of the Presbyterian Mission, (North) located in Canton, Kwangtung. He arrived in China in 1902.



DR. ROBERT MORRISON AND WRITERS.

From painting by Chinnery in 1828. The gown is that of the Degree of D.D. conferred by Glasgow University, December 24, 1817. The writer sitting is Mr. Le; name of one standing unknown; neither is Liang A-Fa as sometimes stated.